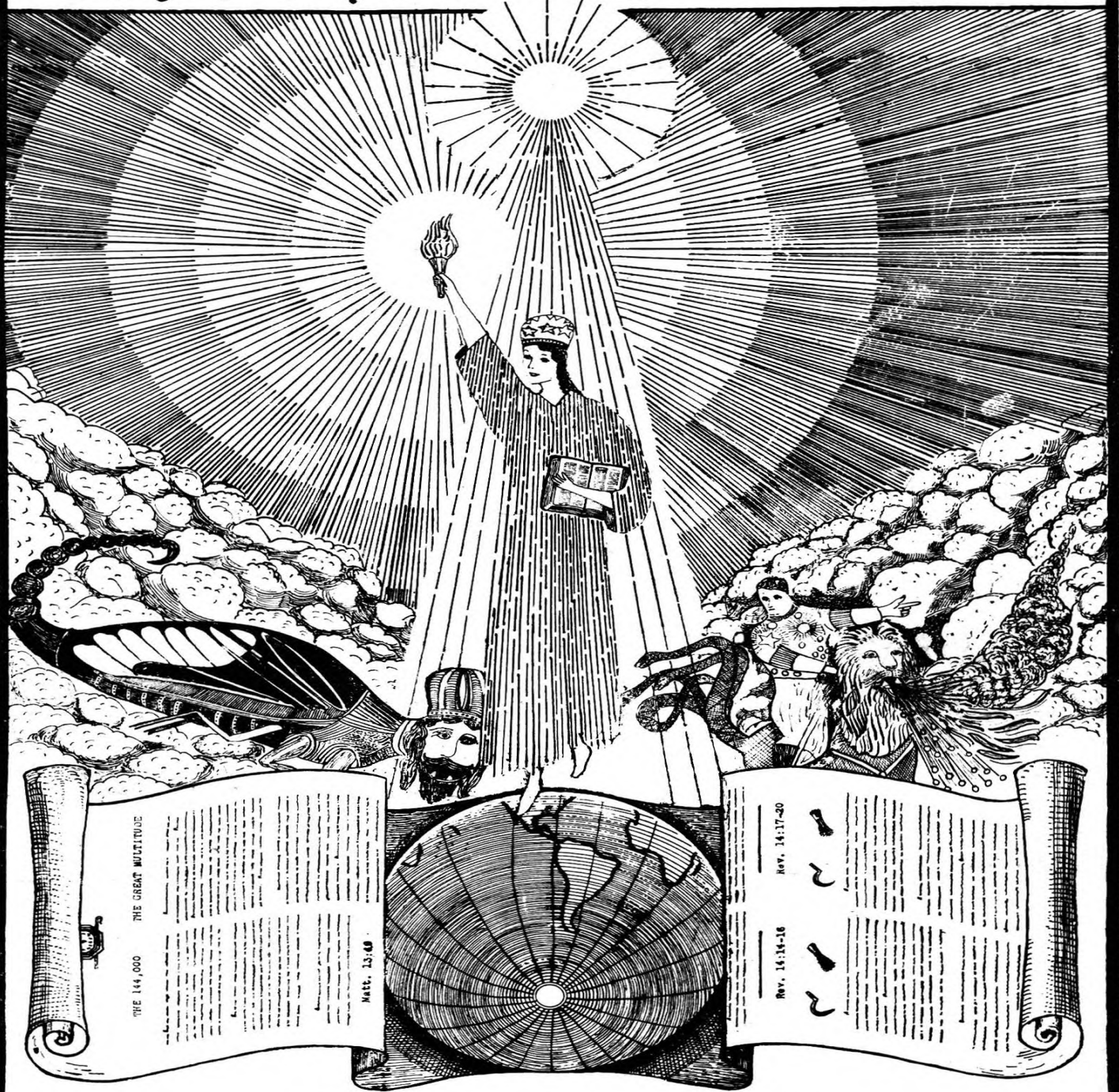


THE SYMBOLIC CODE



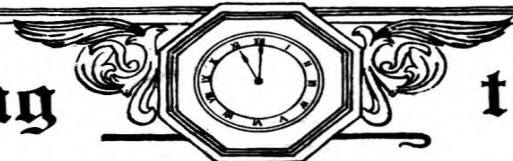
Vol. 3

No. 1

January, 1937

MT. CARMEL CENTER
Lake Waco, Texas

Lightening



the Earth

Greetings From Mt. Carmel Academy

Believing that "The institutions of human society find their best models in the word of God" ("Fundamentals of Christian Education," p. 95), we are endeavoring to found at Mt. Carmel an academy patterned "after the order or example of the schools of the prophets." (Fundamentals of Christian Education page. 223.)

Moreover, as the "grand object of all study" is to "learn the will of God and the duties of His people," Mt. Carmel Academy's system of education differs vitally from that which is in vogue among other institutions of learning, in that it consists not, as does theirs, in "treating the individual branches of study, apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge, of God and the future life,"--that is, teaching all subjects entirely apart from the Bible, and wholly divorced one from another, with no central motif running through and correlating them--but rather in making the Bible the basic source of subject matter for all studies.

However, as the reestablishing of the schools of the prophets is still in process, we do not as yet have facilities either necessary or adequate to the teaching of all the courses prescribed in the Spirit of Prophecy. Nevertheless, we are striving to the end of gaining a knowledge of all of the subjects taught in the ancient schools of the Hebrews, chief among which were "the law of God,... sacred history, sacred music, and poetry" ("Patriarchs and Prophets," p. 593), besides English, mathematics, bookkeeping, geography, physiology, etc., along with industrial training in "agriculture, manufactures,--covering as many as possible of the most useful trades,--also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines."--"Education," p. 218.

The Lord has "reserved to Himself the education and instruction of Israel," and His care is "not restricted to their religious interests." Whatever affects "their mental or physical well-being," becomes "also an object of divine solicitude," and comes "within the province of divine law." ("Fundamentals of Christian Education," p. 95.) True education "has to do with the whole being....It is the harmonious development of the physical, the mental, and the spiritual powers."--"Education," p. 13. Therefore, in order to effect and maintain physical, mental, and spiritual balance, we have wedded the study of the Scriptures and of academic subjects to physical labor, equalizing "the taxation of the mental and physical powers," thus giving the student four hours a day of mental labor, and four hours of manual labor which consists in taking an active part in the different manual departments at Mt. Carmel.

In this way, he not only gains for himself physical benefit and useful knowledge, but also aids in the advancing of the work here on Mt. Carmel.

"Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil....Every motive and desire are brought into conformity to the great principles of right....What education can be higher than this? What can equal it in value?"--"Education," p. 18.

We have set no arbitrary grade or amount of studying as a standard of attainment for the school. At no time during the student's schooling is he presented with a diploma for having graduated from a lower to a higher grade. However, using wisely that knowledge which he has received, he can constantly improve, "reaching higher and still higher," finally receiving "the very best diploma that anyone can have,--the endorsement of God," which will secure for him, "his passport from the preparatory school of earth to the higher grade, the school above" ("Education," p. 19).

Hence, this institution is open to those youth who are "eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above," in order especially to qualify themselves to have a part "in the closing work for the church," that they may prove "a great blessing to Israel, promoting that righteousness which exalteth a nation, and furnishing it with men [and women] qualified to act, in the fear of God, as leaders and counselors."--"Fundamentals of Christian Education," p. 96.

M. J. B.

The Voice Of The School Faculty

"To realize what an exalted privilege it is to be at Mt. Carmel, and to have a part in its work--the most momentous ever committed unto man--is one of the utmost needs, as well as one of the utmost desires, we pray, not only in particular of each student and teacher, but also, in general, of every inhabitant of the hill. For thrilling and blessed beyond words is the experience of being permitted to have a part in the work here, where, beyond any other place on earth, history imperishable is being written out of destined vicissitudes fulfilling the prediction that 'the final movements will be rapid ones'--"Testimonies for the Church," Vol. 9, p. 11.

"Therefore, that every student, teach-

er, and resident of Mt. Carmel Center faithfully stand in his lot; that he come behind in no good work; and that he keep apace the scroll's swiftly unfolding events, and thus make Mt. Carmel a light to the world, we anxiously solicit the constant and earnest prayers of every whole-souled believer in the message of Present Truth."

M.J. Bingham, Principal

"Having answered the call to step out of a life of fashion, sports, and gaiety, and to come 'to the help of the Lord against the mighty,' I now find myself in the thick of the battle of 'the closing work for the church,' surrounded by a glorious bright light--the message of present truth.

"Never before have I realized the great privileges and solemn responsibilities that are mine as a young person. Two years ago this message found me at one of our academies in the midst of the social whirl! It stopped my dizzy spinning; changed my thoughts and intents; gave me meat for want of which I was starving; placed my feet on the upward path; and proceeded to lead me onward.

"God has granted me unbounded opportunities. In His kindly Providence, He has led me to Mt. Carmel, permitted me to remain here, and privileged me to have a part in the education of our young people.

"Grateful beyond expression for the undeserved blessings which the Lord has so lovingly bestowed upon me, I gladly give my life to this message, especially to the training of the children and youth, and I earnestly pray that many more of our young people will unclasp hands with the world, and come over on the Lord's side to take an active part in the restitution of the schools of the prophets, so that they might help in the proclaiming of this gospel to 'all the world in this generation.'

Genevieve Ruth Bingham

"Words fail me to express my gratitude for the privilege that I have of associating from day to day with the company here at Mt. Carmel. To see, as the scroll unrolls, the working out of God's Providences; to witness the battle raging between the forces of darkness and the heralds of light; to have a part in the training of the most wonderful group of youth that I have ever met, is my happy and exalted lot.

"The young people here at Mt. Carmel Academy are eager to prepare themselves to go out and give the message of present truth, and to be useful agencies in the establishing of Christ's kingdom.

"Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the

work of the Holy spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practising of the word of God.'--'Desire of Ages,' p. 509.

"We, as teachers and students, crave the prayers of all Present Truth believers that all of us may be fitted to be used as vessels of honor in Christ's kingdom."

Richard Waldron

"What a privilege it is to be on Mt. Carmel--the center of God's work on earth! I am thankful that I have been granted this opportunity.

"I came to Mt. Carmel to gain a thorough knowledge of the truths which God has revealed to us at this time, that I may be properly prepared to go out and give this message to others.

"Truly, we have a wonderful message, one that changes our thoughts and desires. Before I received present truth, (when I was still a regular member of the Adventist church), I spent my time seeking for amusement, but now, studying God's Word, and striving to know and do His will, has taken the place of parties, tennis, basketball, baseball, radio, fashion, and numerous other things of the world.

"The Bible has become an entirely different book to me. It is intensely interesting and never grows tiresome. As I study this inexhaustible treasure-house, born within me are new hopes which make the things of the world pale into insignificance.

"I eagerly await the Code, and can hardly wait until I have time to sit down and read it through.

"At times the high standard that is set before us is almost overwhelming, but the promises in God's Word give me hope and courage to press onward and upward, for I know that in Christ there is victory.

"My prayer is that many other young people throughout the world will see this glorious message and bring their lives into accordance with it."

Ruth McFalls

"In order that our students may better prepare themselves in the fundamentals of Christian endeavor, we give them opportunity to study the highest of all domestic sciences, the science of food and cookery, the great importance of which is, by the pen of Inspiration, set forth in the following, statements:

“To cook well, to place wholesome food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in the stomach, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker, or music teacher cannot equal in importance that of the cook.’--’Counsels to Teachers,’ p. 292.

“The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents, for its right use has much to do with keeping the human organism in health.’--M. S.--95--’01. All this being true, the school on Mt. Carmel could not fulfill God’s requirements did it not, in a practical way, teach this subject to its students.

“Moreover, the preceding quotations should inspire, not only the youth, but also men and women in all walks of life, with a determination to develop their God given talents, instead of burying them in the earth.

“I thank God for the principles of healthful living, and am indeed happy that He has led me to Mt. Carmel and granted me the privilege of having a part in teaching our children and youth the science of healthful cookery.”

M.L. Deeter

“I know of no school, which, for the training of Christian youth, equals Mt. Carmel Academy. Hence, I feel privileged to have the opportunity to work here among the younger children.

“However, because of the Laodicean ways which still cling to us, we are a long way from being as God. But in spite of this fact, we are progressing toward that high standard which the Lord has set for us, and we earnestly solicit your prayers that we might go through the purifying fire, coming out as ‘fine gold’, and having attained that Christian character which will enable us to ‘follow the Lamb whithersoever He goeth.’

Sarah Bigelow

The Voice Of The Student Body.

“Since coming to Mt. Carmel, I have enjoyed it very much. The brethren are kind, and have love in their hearts for one another.

“I came to Mt. Carmel to receive a Christian education. I have always attended public schools, but I like this school better than any other which I have attended.

“I believe this message with all my heart, and I hope I shall soon get fully into step with it.”

Billy Colvin, age 14

“I am deeply grateful to the Lord for the knowledge and experience which I have received since attending Mt. Carmel Academy.

“The message of Present Truth has changed my hopes, my actions, my aims, in fact, my whole life. I now live and work for something higher, broader, and more enduring than I once did.

“The Symbolic Code’ is a constant source of help and comfort to me, and I earnestly pray that all may receive much profit and enjoyment from it.”

Carol Hogan, age 15

“Present Truth found me about three years ago, and has made many changes in my life, showing me that I did not know My Saviour before. But now He is the dearest Friend I have. My heart burns with love for the truth; my whole mind and attention are centered upon the work of this last great sealing message.

“I cannot understand why for me, who am such a sinner, God has done so much as to bring me here to this sacred spot to prepare me for translation.

“Both Mt. Carmel Center and Mt. Carmel Academy are very dear to me. I want, with the help of the Lord, to improve my time while I am here, and be a real representative of Christ.

Kathleen Hogan, age 12

“I am very thankful for the SRod Message. It has helped me to become more thoughtful, and has given me more courage to do right. I praise the Lord that I can be here on Mt. Carmel, where I can receive the message first hand. I want to do my best to learn this message, so that others may receive it and become one of the hundred and forty-four thousand.

“Mt. Carmel’s Academy has taught me to be more careful of my spare moments, for which I am very thankful, because I realize that I cannot get to heaven by wasting my time when I should be studying.

“Mt. Carmel is the best place that I know of to make a man out of me, and I am doing my best to make Mt. Carmel go ahead rather than stay behind just to bring me along.”

Oliver Hermanson, age 14

“I am studying this message, and it has inspired and uplifted me.

“As many folk cannot come to this beautiful spot, we try to uplift them by sending them the Code.

“I love Mt. Carmel Center and its school, and want to be as good a student as possible.

“Pray for me that I may be faithful unto the end.”

Betty Smith, age 10

“I desire, as a student of the Mt. Carmel Academy, to learn the message, so that I might be prepared to be a missionary for God.

“I am glad to be here on Mt. Carmel, and enjoy the beautiful scenery which surrounds the place. It calls to my attention the wonderful promises which the Lord has laid up for those who love Him, and it makes me more and more desirous of living up to every ray of light that He has so bountifully bestowed upon His children.

“I thank God daily for blessing me in such a marvelous way, and I truly want to come up to the standard which He has set before us.”

Evelyn Colvin, age 18

I cannot express the gratefulness that is in my heart for the privilege that I have of being here on Mt. Carmel, where I am receiving a ‘higher education.’

“My desire is to be among that ‘youthful army of rightly trained workers’ that will hasten the end of suffering, and sorrowing, and sin.”

Wayne Pruett, Age 16

“I am thankful to be on Mt. Carmel, for the Lord dwells here. ‘The Shepherd’s Rod’ message and the Code are inspiring. If one has a will to do right, Mt. Carmel Academy is a good place for one to learn, and the work on Mt. Carmel will make one strong for the Lord.”

Wayne Safley, age 12

“Mt. Carmel is a beautiful place, surrounded by hill and valley and tree, which I enjoy very much. Moreover, I am grateful for the privilege of being here, for here the statement is surely fulfilled that ‘God can teach us more in one moment than all of the great men of the earth.’ (‘Testimonies to Ministers,’ p. 119.) Also, I enjoy reading ‘The Symbolic Code,’ for it is a great help to me.

“And then, too, I am surely thankful that the message of Present Truth found me, and I realize more and more the necessity of studying the Bible and the Spirit of Prophecy, for it is my aim to be found in ‘that city bright and fair, over, over there.’”

Joyce Helman, age 13

“Since heeding the eleventh hour call over a year ago, I have been receiving a thorough Christian education in the schools of the prophets which are now being restored, and I cannot express my praise and thanks to God for the privilege which I have in attending Mt. Carmel’s Academy, and for the blessed promises which the young have in the finishing of the gospel. O, would that every young person who reads herein from God His monthly message to His people, join the now mobilizing army of youth which is so soon to go forth in all the world winning precious souls, is my prayer.”

Eugenia Pinon, age 17

“It is my earnest desire to have a part in this sealing message, to help reestablish the school of the prophets, and to be an instrument of the Lord’s in bringing others into the truth. I know that it is the young people who are to finish the work, and I want to be among those who have this privilege.”

Cecil Helman, age 15

“I immensely enjoy Mt. Carmel and its school, and it is my desire to be a willing servant of the Lord’s, so that I may be one of the 144,000, who are to proclaim the message in the loud cry. With the Lord’s help I can and will be among His chosen.”

Helen Safley, age 14

“I came to Mt. Carmel to attend its school so that I might learn the message, and thus prepare myself to give it to others.

“The Academy is just fine; and I have learned much and have received many, many blessings since I came. Also, I enjoy reading the Code, and eagerly await each month’s issue.

“This message has done much for me, helping me to reform in my dress, my eating, and my conduct, and making me determined to become perfect, ‘even as my Father which is in heaven is perfect.’”

Dorothy Pinon, age 9

“My hope is that I may learn to give this wonderful message to a perishing world. The school here at Mt. Carmel, as well as ‘The Symbolic Code,’ are a constant source of help to me.

“I ask an interest in your prayers that I may be more faithful to the religion which I profess.”

Miguel Pinon, age 12

Mt. Carmel Academy

*I love Mt. Carmel Academy,
Surrounded by hill, and vale, and tree,
Whence some have wearily walked and trod
To learn more of our loving God;
And here upon this sacred spot,
Prepare themselves in heart and thought,
To spread the tidings far and nigh
That all may live and never die.
And let the Devil’s siren song
Allure me from that happy throng,
Preparing here below on earth
To sing beyond the song of mirth!*

Dorothy Pinon, age 9

Are Our New Year's Resolutions Binding?

(Referring to "The Symbolic Code," Vol. 2, No. 12, p. 2)

He who was rich, but became poor for our sakes, and Who pleaded with His Father three times that He might be permitted to rescue guilty men from the bondage of sin, and Who entered into solemn covenant that He would take upon Himself all the weaknesses of humanity, knowing that He would be subjected to every kind of temptation, kept His promise, and boldly declares in His last prayer for His disciples, "I have finished the work which thou gavest Me to do."--John. 17:4.

In like manner, the great apostle to the Gentiles, who, upon meeting Jesus for the first time, made inquiry as to what he would do, and who, further, desiring to reach a higher standard, set for himself a goal, or resolved that he would remember not the "things which are behind," but would "press toward the mark," even the "high calling of God in Christ Jesus." This determined purpose was so sacredly guarded all through his life that when the eventide came, he was able to say, "I have fought a good fight, I have finished my course, I have kept the faith." Our pledges or vows are no less binding than were those of Christ and Paul.

The Spirit of Prophecy recognizes the binding nature of pledges made to God, and calls our attention to them in the following words: "When a verbal or written pledge has been made in the presence of our brethren,...they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God.

"Persons who thus pledge to their fellowmen, do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, 'rob God'? Are not his vows and his actions weighed in the balances of justice in the heavenly courts?

"Each of us has a case pending in the court of Heaven. Shall our course of conduct balance the evidence against us? The case of Ananias and Sapphira was of the most aggravated character. In keeping back part of the price, they lied to the Holy Ghost."--"Testimonies for the Church," Vol. 4, p. 470.

"God works through human instrumentalities; and

whoever shall awaken the consciences of men, provoking them to good works and a real interest in the advancement of the cause of truth, does not do it of himself, but by the Spirit of God which worketh in him. Pledges made under these circumstances are of a sacred character, being the fruit of the work of the Spirit of God. When these pledges are canceled, Heaven accepts the offering, and these liberal workers are credited for so much treasure invested in the bank of Heaven. Such are laying up a good foundation against the time to come, that they may lay hold on eternal life."--Testimonies for the church. vol. 4, p. 473.

"All things are ready, but the church is apparently upon the enchanted ground. When they shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus, the cause of truth will triumph..."One of the greatest sins in the Christian world of today, is dissembling and covetousness in dealing with God." Testimonies for the church. vol. 4, P. 475.

While the above references from the "Testimonies" apply primarily to pledges of money, they are equally as applicable to all cases of pledges or vows to God, of whatever nature they may be, and not one is under a more solemn covenant than those who are standing in the light of "present truth," and who have undersigned the resolution published in the December Code. Then, lest our mouths cause our flesh to sin, let us ponder well the following words of Holy Writ:

"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccl. 5:6.) "I will go into Thy house with burnt offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." (Ps. 66:13, 14.)

"It is a snare to the man who devoureth that which is holy, and after vows to make enquiry." (Prov. 20:25.)

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform... according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." (Deut. 23:21 through 23.)

Those who are leading out in the "Great Reformatory Work Among God's People" are indeed a spectacle to the whole Universe. The servant of God says of the S.D.A. Church, as a whole, that they "have been set in the world as watchmen and lightbearers," and that "The world is watching Seventh-day Adventists, because

it knows something of their profession of faith, and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn.”--”Testimonies for the Church,” Vol. 9, pp. 19, 23.

Oh, let us, as reformers among God’s people, determine that we will keep our vows, made for the year 1937, to the Giver of every good and perfect gift, thereby making sure of our salvation, and of the salvation of others, and thus bring no reproach upon the message of the hour.

E. T. W.

On My Second Visit To Mt. Carmel

Being one of the three who were privileged to be sent out two years ago to “spy out the land,” Mt. Carmel Center, the fruit of our quest, naturally holds a large place in my heart, and each visit made to the center of God’s “closing work for the church,” where a “camp” is being builded for the purpose of laying “siege against” the “city,” is always looked forward to with great pleasure.

Needless to say then, that it was a happy prospect that was mine when, recently, an old friend and neighbor, who was making a trip to Houston, Texas from Hendersonville, North Carolina, invited my companion and me to accompany him, as he would be going alone. And while we had not thought of making the trip so soon, yet we felt impressed that the Lord was opening the way, and we dared not reject any invitation from Him, so after a two weeks’ stop in Houston, where we held studies nearly every day, we were happy to find ourselves on Mt. Carmel, enjoying the association of those who have been directed here from many parts of the country.

It was only about a year and a half ago that the first group of workers arrived at this place, at which time there was not single building erected, and all the building sites were covered with thick brush and with large and small timber, but at the present time there are, besides the small outbuildings, and sheds for cows and goats, six good sized buildings.

However, the construction of buildings in which to live does not constitute all the work that has been done, for the preparation of manuscript for two tracts, the editing of “The Symbolic Code,” together with all the routine work of the office has gone steadily on from the day the work began at Mt. Carmel. The Lord has greatly blessed His people who have thrown their lives unselfishly into the work here, and it is refreshing indeed to associate with these children of His.

This is the first time my wife has had an opportunity to

visit Mt. Carmel, and although she has been an Adventist for a long time, having taken a nurse’s course, and taught church school many years, thus coming in contact with a large number of our institutions, and mingling with our young people in both the east and west, she casually remarked to me that she had never met anywhere a finer group of young people, especially emphasizing the fact that their intelligence and consecration to the Lord seemed to be above the average. I replied to her by calling attention to the fact that the sealing message is gathering the very cream of the Seventh-day Adventist church, just as the Third Angel’s Message in the early days of its existence gathered the cream of the popular churches. This is as it should be, for we are now in the “closing work for the church, the sealing time of the one hundred and forty-four thousand” (“The Testimonies for the Church,” Vol. 3, p. 266), and none but those who are “found with no guile” in their mouth will be able to stand in a time like this, and thus be prepared for a part in the “Loud Cry” of the Third Angel.

One of the remarkable things to be observed at this place is the cheerful attitude of practically all, both young and old, toward the inconveniences which go with pioneering. In every prayer and testimony, as well as private conversation of those who live at Mt. Carmel, one hears repeated expressions of gratitude for the privilege of being “upon this holy hill.”

As we view this place at close range, taking into consideration the obstacles which have thus far stood in the way of progress, we are encouraged to believe that soon the dream of many years is to be realized at Mt. Carmel Center--with a school, “more and more like the schools of the prophets” (“Fundamentals of Christian Education,” p. 489), and a rest home for the aged and infirm among us; in short, a training center with provision for all classes, races, and languages, thus demonstrating to our own dear brethren as well as to the world that God means what He says, and says what He means.

It should ever be kept in mind that the very name, “Mt. Carmel,” indicates a place of test, and surely this is a place where we are being severely tested as to whether we will serve God or serve Baal. Notwithstanding the severity of the test, nearly all seem to thrive on the treatment received here, and most of the under-weights have made good progress toward normality, which speaks well for the culinary department and the quality of food supplied.

We are enjoying our sojourn here, and our earnest desire is that we shall make some small contribution toward the advancement of the work for which Mt. Carmel stands, knowing that from this place there is to go forth literature and workers

with the stamp of God's approval upon them--books and tracts, containing nothing but the truth, and men and women who would rather die than belie their profession--and for this noble service to the church and the world, we join in earnest prayer with the Present Truth believers the world over.

E. T. W.

My First Glimpse of Mt. Carmel and Its Personnel.

Ever since Mt. Carmel Center was established I have wondered what kind of people composed the personnel of this group of Seventh-day Adventists who, because of conscientious convictions, have forfeited their church membership. Hence, when an old friend of ours invited my husband and me to accompany him to Texas, as he was making the trip in a car alone, you may understand how pleasing it was to accept his invitation.

Soon at Mt. Carmel, I was happily surprised to find an earnest group of men and women whose only aim seems to be to attain to that standard of Christian character which will fit them to be a part of the one hundred and forty-four thousand, whom the Revelator designates as the "firstfruits."

Shortly after our arrival, the Academy gave a program in which the students were given an opportunity to demonstrate what type of education they may secure when the Bible and Testimonies constitute the main text books. Here again I was met with a pleasant surprise, for I found that the young people of Mt. Carmel Academy stand, in the scale of intelligence, just as high as, if not a little higher than, any I have ever met before. This, I found in spite of, and contrary to, reports which had reached my ears to the effect that only an inferior type of Adventists accept "The Shepherd's Rod" message.

The beautiful Lake Waco, and the fertile valley which stretches many miles beyond the lake, furnish a very pleasing sight from all the buildings at Mt. Carmel.

I consider it a privilege to render a little help in the classroom work here, and the added light which, since my arrival, I have received on the third angel's message, fully justifies all the time and expense incident to the trip.

Mrs. E.T. Wilson

Questions and Answers

SLAUGHTER BEFORE OR AFTER CLOSE OF PROBATION?

Question No. 145:

"If the slaughter of Ezekiel Nine takes place in the church before the close of probation, then why does 'The Great Controversy' p. 656 say: 'Now all have made their decision; the wicked have fully united with Satan in his warfare against God...The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done?' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given.... The work of destruction begins among those who have professed to be the spiritual guardians of the people.'

"Does not the above reference, which seems to place the slaughter of Ezekiel Nine after the close of probation, refute the teachings of 'The Shepherd's Rod'?"

Answer:

The query reveals that the questioner has not thoroughly studied or understood what "The Shepherd's Rod" teaches, for "The Great Controversy" does not refute "The Shepherd's Rod," but rather strengthens it. It has been proved that before the close of probation there are two "fruits," the 144,000 and the great multitude (Revelation 7:9), to be separated at two different times--the former's taking place before the close of probation while "the door is closed to those who would not enter," and while "His hand is still stretched out to save." ("Testimonies for the Church," Vol. 9, p. 97), thus showing, as does "Testimonies for the Church," Vol. 3, p. 266, that the sealing of the hundred and forty-four thousand is the closing work for the church, whereas the sealing work for the great multitude is the closing work for the world. Thus, while, in the time of God's destructive judgments before the close of probation, the door is closed to one class, it is open to another class for whom "His hand is still stretched out to save," clearly showing that probation closes first for the tares in the church. Moreover, as the time is that of God's destructive judgments--the separation of the tares from the wheat--the slaughter of Ezekiel Nine is that which severs the wicked from among the just. (Matt. 13:49.)

Therefore, as there are two separations, there is a double fulfillment of Ezekiel's slaughter: one in the church before the close of probation, and the other in the worldly churches after the close of probation, when everyone has made his decision. The unfaithful spiritual guardians, or the false watch-men, of the people are the first to fall in the worldly churches, just as the "ancient men" who are in the S.D.A. church are the first to fall. ("Testimonies for the Church," Vol. 5, p. 211.) This is the only explanation that will harmonize every statement on this subject found in the Spirit of Prophecy and in the Bible.

SECOND OR THIRD ANGEL?

Question No. 146:

“‘The Shepherd’s Rod,’ Vol. 2, p. 230, last paragraph, says that the Third Angel’s Message is to be proclaimed the second time, but ‘Testimonies to Ministers,’ p. 59, says that the second angel’s message is to be proclaimed the second time. Which is right?”

Answer:

Among Adventists, the term, “Third Angel’s Message,” is understood to contain the first, second, and the third angels’ messages, but not so when we use the expression, “second angel’s message.” “The Shepherd’s Rod” is using the term, “Third Angel’s Message,” to convey the fact that the proclamation of all three angels’ messages are to be repeated.

Hence, both are correct. The second angel’s message is to be proclaimed again in the message of Revelation 18:4; the first angel’s message is now being proclaimed anew in the message of the judgment of the living (Mal. 3:1 through 4); while the third angel’s message is to be repeated during the Loud Cry--thus making for the reproclamation, collectively, of the Third Angel’s Message, or three angels’ messages.

HOW READEST THOU?

Question No. 147:

“Does not the “Desire of Ages,” p. 77, say that Christ’s resurrection, on Sunday, was on the second of the passover feasts?”

Answer:

A conclusion which is based upon a single citation, though the passage be ever so plain, but which conclusion can not be harmonized with every other authoritative statement on the same subject, is not a safe and honest rule of interpretation.

Anyone who attempts to prove that the year Christ was crucified, the second feast of the Passover occurred on Sunday, will have to admit that the first of the Passover feasts, which was to be celebrated on the fifteenth day of the month (Num. 28: 17), fell on the Sabbath (the seventh day). And this admission will contradict both Matthew and Mark (Matt. 26:17 through 28; Mark 14:12 through 26), because if the first of the Passover feasts came on the Sabbath, then the Lord could not have celebrated it with the twelve, before His crucifixion, for before the Sabbath drew on, He lay in the tomb.

Consequently, those who take the position that the second of the feasts fell on Sunday, and the first on Saturday, will have to explain how Christ could have celebrated the first of the feasts before Saturday, yes, even before Friday, because about the sixth hour, He was brought into Pilate’s

judgment hall (John 19:14), and while Christ was hanging on the cross, the sun was darkened from the sixth to the ninth hours (Mark 15:33.). Therefore, the sixth hour, when the sun darkened, being the noon hour of the day, then the sixth hour while in Pilate’s judgment hall, if it was the same day, had to be the midnight hour. Moreover, as this was the first time that Christ was brought before Pilate, and as prior to this He already had been tried before the Sanhedrin, which trial could not have been legal during the night hours, these facts prove that Christ was tried before the Sanhedrin on Thursday. Furthermore, the fact that He celebrated the Passover before He was taken to the priests, proves that the fourteenth day of the month, in which the lamb was to be killed at even, was Wednesday, and that Christ, that night, ate the Passover with the twelve, after which the mob seized Him, and led Him to Annas. Thus, the Bible absolutely proves that the first of the feasts, that year, fell on Thursday morning before day light; the second, on Friday; the third, on Saturday; and the fourth, on Sunday.

If we cannot harmonize any one particular statement with the foregoing facts, we would then be better off to be out of harmony with the one than to disregard all the other statements, none of which we can controvert. Either the word, “second,” in the “Desire of Ages” is misprinted, or the sentence is not correctly understood.

THE GREAT MULTITUDE IN THE 6TH OR 7TH SEAL?

Question No. 148:

“In Brother Houteff’s answer to Brother Brown’s ‘Observations on the Firstfruits,’ he makes the statement that the ‘great multitude’ of Revelation 7:9 appears before the throne of God in the time of the sixth seal. But ‘The Shepherd’s Rod’ teaches that the great multitude is made up after the purification of the church--in the time of the seventh seal. Therefore, how could the great multitude stand before the throne of God, during the period of the sixth seal, before it is gathered out from the nations?”

Answer:

The reader will note that the reply to Elder Brown’s article is not intended to define the exact time of the event, but simply to ask him to explain how “the great multitude” could be, as he holds, the resurrected saints, when those whom John saw were not the saints whom Christ calls from the grave when He comes the second time, which time and event the denomination holds to be at the opening of the seventh seal, but a “great multitude” who were standing before the throne in the time of the sixth seal, even before the close of probation, not to mention before the resurrection.

None can deny that the multitude stands before the throne at the time during which

expire the events described under the sixth seal, for the opening of the first seal is recorded in Revelation 6:12; the second in verses 3 and 4; the third in verses 5, 6; the fourth in verses 7 and 8; the fifth in verses 9-11; the sixth in the remaining verses of chapter six and all of chapter 7; and the seventh seal in chapter 8:1. Therefore, it is true that the great multitude is described chronologically with the events transpiring under the sixth seal.

“The Shepherd’s Rod,” Vol. 2, p. 221 explains that though the events of each of the seals follow one another in chronological order, not one of them ceases before the second coming of Christ. Hence, though the great multitude are chronologically recorded under the sixth seal, they worship before the throne after the seventh seal is opened. In other words, they stand before the throne at the time when both the sixth and seventh seals are open, for all the seals end at the same time.

**“A FOOL’S LIPS ENTER INTO CONTENTION AND HIS MOUTH CALLETH FOR STROKES.”
(Prov. 18:6.)**

Question No. 149:

“At one of our prayer meetings, we asked two men who had come, what they thought of the SRod. They smiled and said, ‘We have found that there is error in the books, and also that the author started teaching his message as early at 1922, whereas he claims to have started in 1930.’ We asked them to point out to us the error which they had found, and they replied, ‘Volume One of “The Shepherd’s Rod,” p. 24 says that the 144,000 sang the song of Moses and the Lamb, but Volume Two, p. 172 contradicts Volume One, for it says that the 144,000 did not sing the song.’ Please explain this seeming contradiction.”

Answer:

Such arguments against the SRod only prove that the opposers of Present Truth are just as “blind” as prophecy describes them to be (Rev. 3:17). A careful examination of what “The Shepherd’s Rod” says in reference to “the song of Moses and the Lamb” will prove to the reader that only he who is willing to misunderstand can possibly believe that Volumes one and two of the SRod contradict one another on this point.

“The Shepherd’s Rod,” Volume One, p. 24, says nothing more than what it quotes from the Bible and the “Spirit of Prophecy”: “And they [the harpers, not the 144,000] sing ‘a new song’ before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb.” (“The Great Controversy,” p. 649 and Revelation 14:2, 3.)

Neither “The Shepherd’s Rod” nor “The Great

Controversy” says that the 144,000 sang the song, but rather that they were the only ones who could learn it, and, “The Shepherd’s Rod,” Vol. 2, p. 172, explains that the harpers were the ones who sang the song, its being understood that in order for the 144,000 to demonstrate that they have learned the song, they in turn must sing it, otherwise it would do them no good to learn it. Hence, both volumes One and Two are correct, and the ones who are wrong are its critics, who are so eager to refute the Rod that they just jump at conclusions as does a fish at bait--getting themselves caught every time they open their mouth! At the same time, they appear to know more about Brother Houteff and his business, as to when he began to teach the message, etc., than he does himself. “How readest thou?”

We most sincerely thank our opposing brethren for their criticism, but we are sorry for their uncomprehending minds, or, perhaps, willing ignorance. Of course, we realize that it is but natural for anyone who desires to refute another man’s work, to bring forth the strongest reasons by which to overthrow it. Therefore, as the accusations of these brethren were the strongest barriers which they could erect against the Rod, we feel like shouting, Glory, Hallelujah!

MICHAEL STANDS UP BEFORE OR AFTER PROBATION CLOSES?

Question No. 150:

“There seems to be a contradiction between ‘A Word to the Little Flock’ and ‘The Shepherd’s Rod’ in the following statements: ‘Michael’s standing up (Dan. 12:1) to deliver His people...will not take place, until Jesus...puts on His most kingly robes, and crown, to ride forth on the cloudy chariot’.--‘A Word to the Little Flock,’ p. 12, and ‘The trouble that is to come at the time that Michael stands up, is not the trial, or trouble of the saints; but it is a trouble of the nations of the earth, caused by “seven last plagues.”’--‘A Word to the Little Flock,’ p. 9, whereas, tract No. 3, ‘The Harvest,’ p. 17, says, ‘the trouble described here [Dan. 12:1] will commence before the work of the gospel is finished.’ How can these statements be harmonized?”

Answer:

The trouble lies in the fact that the questioner draws for these events a prescribed line that is altogether too narrowly confined to time, that is, taking for granted that because the time of trouble is to be in the time of the plagues, it could not commence before. Then, too, a large proportion of what he read in the publications in question must not be taken as an absolute time-prophecy of the events mentioned, but simply as an interpretation of Scriptures as they were understood at that time, which interpretation was based, of course, upon the limited light then shining on

these Scriptures. Hence, as this light must increase, and the Scriptures must shine brighter and brighter as the rays reach farther and farther each passing day, we must expect to see more now than they saw then.

Moreover, whatever interpretation we may place on any statement in reference to any truth, must be in harmony with every other statement on the subject. In confining the time of trouble to a period after the close of probation, the questioner is not in harmony with "Early Writings," pp. 85, 86, for we read there that "'The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." This reference perfectly harmonizes the apparent contradiction between "A Word to the Little Flock" and our tract No. 3, "The Harvest."

Health Wave for January

As the greatest dangers of giving way to indulgence of appetite come during holiday seasons, let each one redouble his determination to gain the victory, by watching closely his choice of food, and the amount he eats.

If your friends choose to make you the butt of ridicule, remember that "Those who elevate the standard as nearly as they can to the order of God, according to the light God has given them through His word and the Testimonies of His Spirit, will not change their course of action to meet the wishes of their friends or relatives, be they one or two or a host, who are living contrary to God's wise arrangement. If we move from principle in these things, if we observe strict rules of diet, if we as Christians educate our tastes after God's plan, we shall exert an influence which will meet the mind of God. The question is, 'Are we willing to be true health reformers?'" (Man. K-3-84). Also remember that "Great peace have they that love Thy law: and nothing shall offend them." Ps. 119:165.

Under such circumstances, the truth stands out clearly to the onlooker, and seed is sown that may later spring up and yield a hundred fold.

If you would like a nourishing pie, try the following recipe:

PIE CRUST.

1 cup oil.
3/4 lb. whole wheat flour.
3/4 lb. shorts or middlings.
1 1/4 cups water.
1 T. salt.

FORMULA.

Mix shorts, salt, and flour together; add oil, and rub between hands until oil is equally distributed through flour.

Then add water, and work just enough to bind together. Set this aside.

PREPARE INGREDIENTS FOR PIE.

1 good size onion, minced.
2 qts. of chopped spinach or any other greens.
2 eggs.
2 cups cooked natural rice.
1 cup milk.
1 teaspoon salt.
2 tablespoons oil.

FORMULA.

Beat eggs, salt, and milk together; then place oil in a small frying pan, and when hot, drop the onions in, and brown lightly. Combine all ingredients, then proceed to make pie by rolling out enough dough to cover bottom of pie tin; now heap full, to about 2 inches thick in the center. Wet edges of lower crust before covering with top crust. Do not punch holes in top crust, for you must retain all the elements possible.

Bake in usual way about twenty-five or thirty minutes in a medium hot oven. This serves four people.

SPINACH SALAD.

To one quart of shredded raw spinach, add 1/2 cup of shredded green onion tops, add 1/2 cup of flaked nuts. For dressing use 1/4 cup of mayonnaise or 4 tablespoons of coconut milk.

RADISH SALAD.

1 cup radishes, 1 cup cabbage, 1/2 cup flaked peanuts. Slice radishes, and chop cabbage fine; then combine all ingredients, and serve on lettuce leaf with dressing.

NOTICE.

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When sending in remittances, it is much safer to send by check or money order rather than in currency.

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

IN THE INTEREST OF THE S.D.A. DENOMINATION.

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ's parables, on types and symbols, also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed--bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, "I do not know."

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of "the great and dreadful day of the Lord", who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." (Isa. 62:1 through 7; "Prophets and Kings," p. 725.)

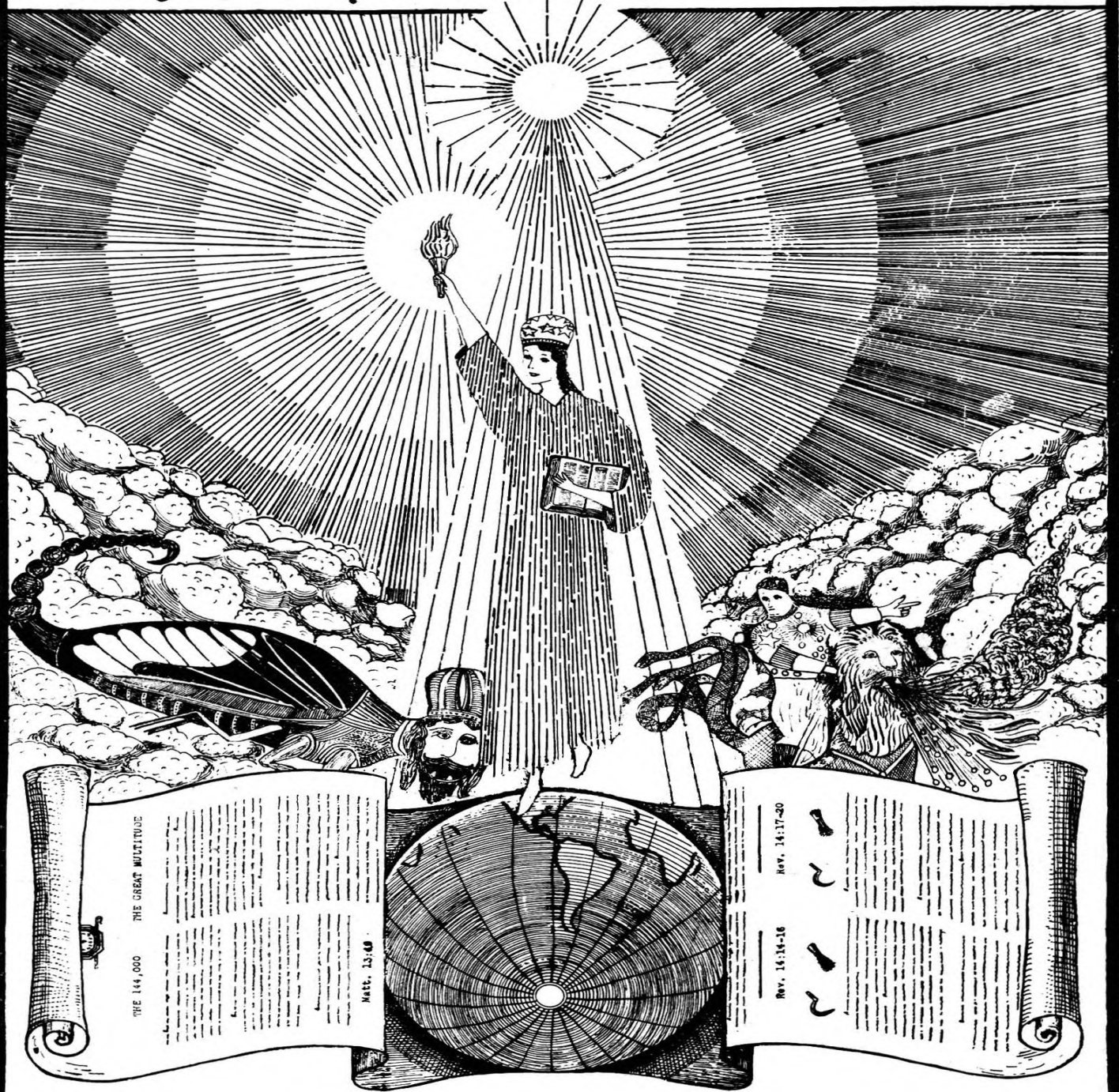
The symbols on the title page are an objectification of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

THE SYMBOLIC CODE



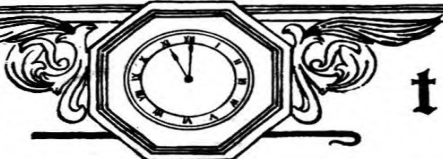
Vol. 3

No. 2

February, 1937

MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

Mt. Carmel--Revival

Reformation Reorganization

Though the church is God's dearest object on this earth, and that upon which He bestows His supreme regard, He often has to admonish, and even rebuke and chasten, this divinely ordained institution, in order that she maintain the high standard which He has set for her; and though the history of God's chosen people is one long, sad record of sinning and repenting, sinning and repenting, the Father's unbounded love, so beautifully illustrated by the parable of the prodigal son, is a forcible object lesson of how Christ manifests His undying love for the church.

Moreover, the Apostle Paul tells us that Christ "gave Himself for it." And, yet, in the messages to the church, beginning in Apostolic times, and continuing to the end of the world, the Saviour often pathetically declares that He has "somewhat against" His beloved followers, and admonishes them by strong words of caution, making clear to them the fate of all who fail to heed the heavenly counsel.

Everyone who takes an active part in proclaiming the message of the investigative judgment, becomes, by this very fact, not only a Seventh-day Adventist, but also a member of the Laodicean church, the very name of which--Laodicea--signifies her work, which is that of making known to the world that the judgment is in session. While this is a high and exalted privilege, and one that ought to cause anyone to be willing to make any kind of a sacrifice, yet we find some of the most startling denunciations against this people most highly favored of all who have ever lived upon this earth. Quoting from the pen of the founder of the S.D.A. church, we read:

"God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see'."--"Christ Our Righteousness," p. 154.

Then follows a clear setting forth, in seven propositions, God's final call to His beloved church, for a REVIVAL, a REFORMATION, and a REORGANIZATION, stating definitely what the result will be if a deaf ear is

turned to this last warning:

(1.) "God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord until He will refuse to acknowledge them as His children.

(2.) "A revival and a reformation must take place under the ministration of the Holy Spirit. (3.) Revival and reformation are two different things. (4.) Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. (5.) Reformation signifies a reorganization, a change in ideas and theories, habits and practices. (6.) Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. (7.) Revival and reformation are to do their appointed work, and in doing this work they must blend."--Christ Our Righteousness, pp. 154, 155.

Three things stand out in bold relief in the above quotations. First, that God sends this clarion call to the ministers, and then to the laity. Second, that it is a positive declaration on God's part that if His people fail to heed the call for a "spiritual revival and a spiritual reformation," He will spue them out of His mouth. And, third, that the One in authority makes it clear that at this time He is calling for a "reorganization, a change in ideas and theories, habits and practices". In other words, the church must experience a three-fold change before she can ever go forth, into all the world, "conquering and to conquer," "fair as the moon, clear as the sun, and terrible as an army with banners".

Following the instruction of the Lord, the Adventists, as far back as 1863, organized themselves into a General Conference Association. They were admonished to study carefully the organization of their type, ancient Israel, for, said the messenger to modern Israel, "The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;' and, lastly, officers who might be employed for special duties."--"Patriarchs and Prophets," p. 374.

Not only do we have the example of the Israelitish church, but also of the early Christian believers, who followed “the same principles of piety and justice that were to guide the rulers among God’s people in the time of Moses and of David”, as “oversight” was given to the “newly organized church of God in the gospel dispensation.”--”Acts of the Apostles,” p. 95. And now, in the time of the ingathering of modern Israel--the one hundred and forty-four thousand--who are to make up the antitypical “house of David,” and who are to constitute the first fruits of the kingdom for which Christ taught His disciples to pray, there is incumbent upon all, who, have heard the call for a reorganization, the obligation to be ready to march with those who respond to the call for the “great reformatory movement among God’s people.”--”Testimonies for the Church,” Vol. 9, p. 126.

We therefore, as reformers, must follow the divine instruction concerning a more thorough organization, for the Lord tells us to “Arouse... associates to work under some name whereby they may be organized to cooperate in harmonious action.” “Make regular, organized efforts to lift the church-members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work.”--”Testimonies for the Church,” Vol. 6, p. 267.

From these statements it is clear that God is calling for “a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife....One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit.”--Testimonies for the Church, Vol. 8, p. 251. Thus we again see that the Lord is calling upon willing workers in the church to organize themselves--one or more--and work in “right lines”, being assured that “others” will join them and soon “all will pray understandingly the prayer that Christ taught His servants: ‘Thy kingdom come. Thy will be done on earth, as it is in heaven.’ Matt. 6:10.”

In fulfillment of the above, and as we are called out to restore every divine institution, we are requested to establish a more perfect organization, with the result that, after many weeks, of earnest prayer and careful

research work in the Bible and Testimonies, we are now glad to announce to the readers of the Symbolic Code that the Lord is preparing His army for “the closing work for the church.” Hence, comes to us the prophetic call:

“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.” (Isa. 54:2.)

In harmony with the foregoing command, Mt. Carmel has begun to enlarge the place of her tents, by doubling her acreage as announced in “The Symbolic Code” of-----; to stretch forth her curtains (organize--protect herself against all undesirable elements) by establishing a thorough organization after the pattern of the theocracy of ancient Israel, “wonderful alike for its completeness and its simplicity (“Patriarchs and Prophets,” p. 374); “to lengthen the cords (revealing truth), by exhibiting in a forthcoming publication the herein announced organization; and to strengthen her stakes (representatives), by establishing each one at his post of duty.

The following list is in part a directory of departmental representatives--”stakes”--for the United States.

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Mt. Carmel in the Process of Restoring all Things as in the Beginning.

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.’ ‘For he spake, and it was; he commanded, and it stood fast.’ He ‘laid the foundations of the earth, that it should not be removed forever.’

“...He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of his power, when he came to crown his glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life....

“As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam’s height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty....

“After the creation of Adam, every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them ‘there was not found an help meet for him.’ Among all the creatures that God had made on the earth, there was not one equal to man. And ‘God said, It is not good that the man should be alone; I will make him an help meet for him.’ Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels

could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved.

“God himself gave Adam a companion. He provided ‘an help meet for him,’--a helper corresponding to him,--one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. ‘For no man ever yet hated his own flesh, but nourisheth and cherisheth it.’ ‘Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.’

“God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honorable;’ it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.

“‘And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.’ Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of his love, by preparing a garden especially for their home. In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. There were lovely vines, growing upright, yet presenting a most graceful appearance, with their branches drooping under their load of tempting fruit, of the richest and most varied hues. It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion. In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life.

“The creation was now complete. ‘The heavens and the

earth were finished, and all the host of them.’ ‘And God saw everything that he had made, and, behold, it was very good.’ Eden bloomed on earth. Adam and Eve had free access to the tree of life. No taint of sin, or shadow of death, marred the fair creation. ‘The morning stars sang together, and all the sons of God shouted for joy.’

“The great Jehovah had laid the foundations of the earth; he had dressed the whole world in the garb of beauty, and had filled it with things useful to man; he had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God ‘rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.’ God looked with satisfaction upon the work of his hands. All was perfect, worthy of its divine Author, and he rested, not as one weary, but as well pleased with the fruits of his wisdom and goodness and the, manifestations of his glory.

“After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and goodness, his heart might be filled with love and reverence for his Maker.”--“Patriarchs and Prophets,” pp. 44 through 47.

The foregoing paragraphs make it plain that the only sacred institutions brought forth from beautiful Eden are the institution of marriage and the institution of the Sabbath--home and rest. And the former’s being instituted the first of the two, and solely for the use and benefit of man, clearly shows that, “the Sabbath,” as Christ declared to the Pharisees, “was made for man, and not man for the Sabbath.” (Mark 2:27.)

Our Eden parents, in celebrating the first Sabbath, not only commemorated God’s completing the whole creation, but also their own marriage.

When Adam and Eve fell into sin, losing their beautiful garments of light, they lost “dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth,” besides possession of their Eden home, and access to the tree of life. (Gen. 1:26; 3:24.) Thus, when he sinned, Adam lost his do-

minion, surrendering all to Satan; whereupon unto the woman God said:

“I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” (Gen. 3:16 through 19.)

Now arises the question, “When and how will the first dominion be restored?” to which the Scriptures answer:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Mal. 4:5, 6.)

And Jesus says: “Elias verily cometh first, and restoreth all things.” (Mark. 9:12.) Therefore, Elijah’s coming must precede both the great and dreadful day of the Lord and His second coming; and when he comes, he must restore all things.

Jesus’ statement found in Mark 9:12 proves that before He appears the second time, someone--antitypical Elijah--“cometh first, and restoreth all things.” Hence, the dominion and all that was lost must be restored in the time of Elijah’s message, yea even the curses of the earth must then be removed: “In that day,” saith the Lord, “will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies.” (Hos. 2:18, 19.)

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11:6-9.)

“He will swallow up death in victory; and the Lord God

will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” (Isa. 25:8, 9.)

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Rev. 21:4.)

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” (Isa. 66:22, 23.)

“And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads.” (Rev. 22:1 through 4.)

The foregoing passages show that the message by antitypical Elijah shall bring again the dominion which Adam lost, and, as far as the prophecies above mentioned are concerned, the only institution that apparently seems to remain in darkness as to its continuance and restoration to its original sacredness is the institution of marriage. But how could the Lord possibly allow Himself, during the very time in which all things must be restored, to annul the first of all the institutions which He, Himself, instituted--the crowning act in the week of creation, and in favor of which He said, “it is not good that man should be alone”?

Moreover, how could the Word say that Elijah must restore all things if he were not also going to restore the marriage institution? Furthermore, if God saw that it was not good for man to be alone originally in the Garden of Eden, then why should it be good for him when he returns to Eden? Or shall we all now, in this time of gathering, and of receiving the inheritance of the first dominion, divorce our wives?

If the redeeming of saints must spell divorce for them, why, then, should God compose the kingdom of both sexes? Would Adam, who chose to die rather than to part from Eve, enjoy life, if, upon returning to his Eden home, his wife should be miss-

ing, or if he should then have to divorce her?

Furthermore, the Scriptures say of Elijah, that “he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” (Mal. 4:6.) Hence, both the foregoing Scripture, and Joel 2:16, which says: “Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts” prove that Elijah’s message is to unite families, not separate them.

The Spirit of God revealed to Paul that in the latter days evil spirits would attempt to overthrow God’s plan for His people: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;... forbidding to marry.” (1 Tim. 4:1, 3.)

Whereas we need no doctrine that would forbid marrying, we do need to know why we marry, and how to live. Hence, we need a thorough reformation “a change in ideas and theories, habits and practices.”--”Christ Our Righteousness,” p. 154.

“The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” (Matt. 19:3 through 6.)

Just as Satan has perverted the Sabbath day, so he has perverted the marriage relation, and therefore, marriage is looked upon, even by most Christians, as something questionable and in a way even evil and sinful, although, with but few exceptions, they all marry. Hence, though the Word says: “Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord” (Prov. 18:22), most marriages prove to be a curse. Therefore, “the fewer the marriages contracted, the better for all, both men and women.” (Testimonies for the Church,” Vol. 5, p. 366.) In fact, the only marriages that God can honor are those which are entered upon only after both parties inquire of Him and receive His sanction.

“Marriage affects the after life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve.”--”Ministry of Healing,” p. 359.

“The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for

its responsibilities.”--Ministry of Healing, pp. 356, 357. Thus, “marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” (Heb. 13:4.)

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity.” (1 Tim. 3:2-4.)

However, as with the institution of Sabbath, so must God restore that of marriage. The words of Christ: “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven” (Matt. 22:30), reveal that we have lost sight of the true marriage institution. And as God has not yet fully made known to us the state of our future life, we are, just now, unable fully to comprehend either the marriage or the family relationship after the resurrection.

Upon the occasion of the Pharisees’ questioning Christ, after their characteristic fashion, as touching the sacred institution of marriage, “Jesus pointed His hearers back to the... institution as ordained at creation....He referred them to the blessed days of Eden, when God pronounced all things ‘very good.’ Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, ‘A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one,’ [Gen. 2:24], He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pro-nounced good, was the law of highest blessing and development for man.”--”Mount of Blessing,” pp. 99, 100. Furthermore, the fact that a doctrine which forbids marriages is a doctrine of devils (I Tim. 4:1-3), shows not only that marriage is an everlasting institution, but also that in the time of the restitution of all things, it is of great import, for were it not so, the devils would not waste a moment in attacking it.

But, “from the opening of the great controversy, it has been Satan’s” “studied effort to pervert the marriage institution, to weaken its obligations, and lessen its sacredness; for in no surer way could he deface the image of God in man, and open the door to misery and vice.”--”Patriarchs and Prophets,” p. 338.

“Marriage was in God’s order; it was one of the first institutions which he established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion. A similar condition of things exists now.”--Patriarchs and Prophets, p. 101.

“Like every other one of God’s good gifts intrusted to the keeping of humanity, marriage has been perverted by sin, but it is the purpose of the gospel to restore its purity and beauty.--”Mount of Blessings,” p. 100.

Inspiration further says: “And He answered and told them, Elias verily cometh first, and restoreth all things.” (Mark. 9:12.) “In the time of the end, every divine institution is to be restored.”--”Prophets and Kings,” p. 678.

The foregoing passages make clear at least three main facts; namely:

1. That the first institution which God ordained and established on earth was that of marriage; and that the second was that of the Sabbath.
2. That God intended that both of these institutions should endure intact, but that Satan has perverted and corrupted them, until today they retain but little of their pristine purity.
3. That consequently, in the time of the end, God will send Elijah the prophet to restore not only both of these, but also all other desecrated, divine institutions.

Hence, as all things must be restored, and as Elijah must effect their restoration, it follows that, as the joint institutions of marriage and the Sabbath were the first to be instituted, and the first to be profaned and debased, they must, therefore, be the first to be restored.

Moreover, as there is no truth where there is no type, the working out of divine design, in ordaining and establishing, on Friday, the sixth day of creation, the marriage institution, and on the seventh day, the Sabbath, thus gave type both to the reestablishing of these institutions, and to the restoring of them to the sanctity and beauty of their first estate. And as we must observe the Sabbath on the seventh day, likewise we ought to solemnize marriage on Friday, the sixth day of the week.

Furthermore, as God foresaw that in the closing hours of probation, the order of events would be singularly anomalous and preternatural, He mercifully thus forewarned us in the following familiar statements:

“Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.”--”Testimonies to Ministers,” p. 300. Therefore, with the one who is to come in the spirit, and power of Elijah, men will find fault and say, “You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.”--Testimonies to Ministers, pp. 475, 476.

Nevertheless, as representatives of the Elijah message, we are called to lead out by precept and example in the restoration of all things, especially the marriage and the

Sabbath institutions, for the one represents the home, and the other the memorial of its creation. Therefore, before “we go forth to proclaim the Sabbath more fully,” we must lift up marriage, the first institution, from the sordid depths to which Satan has plunged it.

Hence, the many friends of “The Shepherd’s Rod,” well remembering how that, from the very beginning that divine guidance has so strangely to human planning shaped and characterized the progress of the sealing message, will anew be greatly, surprised and rejoiced to see the oft’ fulfilled predictions lending still further evidence to the truth of the message by again fulfilling themselves with remarkable point and accuracy, this time in an event, in the singularly coincidental aspects of which, ‘the man of wisdom shall see’ more than mere fortuitous circumstance.

Exactly at the close of the seventh year of the sealing message, and, as with our father Adam, on Friday, the sixth day of the week, January 1, the outworking of Providential purpose and design, restoring type in antitype, united in holy wedlock Brother V.T. Houteff and Miss Florence Hermanson, who has been connected with the message of Present Truth from its inception, and who, for the past three years, has been in active service to this cause. The ceremony, performed by Elder E.T. Wilson, was simple, solemn, and unforgettable, beautifully befitting the occasion. Moreover, it was the first marriage on Mt. Carmel, the home of the Elijah message, which is now in the process of restoring ‘every divine institution.’

“And now to these faithful two, who, from the outset of the sealing message, have labored so tirelessly in the interest of God’s people, the Symbolic Code bids ‘God Speed’ on their journey together to our long disinherited and abandoned Eden home.” M. J. B.

After the institutions of marriage and the Sabbath were ordained for Adam and Eve, “God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (Gen. 1:28.)

“And the Lord God planted a garden eastward, in Eden; and there He put the man whom, He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” (Gen. 2:8, 10.)

“God prepared for Adam and Eve a beautiful garden. He provided for them everything that their wants required. He planted for them fruit-bearing trees of every variety. With a liberal hand He surrounded

them with His bounties. The trees for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed Eden. Adam was lord in his beautiful domain. None can question the fact that he was rich. But God knew that Adam could not be happy unless he had employment. Therefore He gave him something to do; he was to dress the garden.”--”Fundamentals of Christian Education,” p. 38.

Thus, in order of events, it is so even now. God is giving Mt. Carmel and its inhabitants a foretaste of the beautiful Eden. Mother Nature, in obedience to God’s laws, has begun as early as the middle of February to caress field and meadow and silvan floor with her vernal figures, calling forth to her magic touch, colorful blooms of field, tender leaves of oak and ash, and delicate, sweet scented blossoms of wild plums. In like manner, Mt. Carmel’s inhabitants also have gone to work to do their part by making a rose garden and a hot bed, dressing the trees, and planting an early spring garden, a vineyard of several varieties, and a fruit orchard of some nine hundred trees, that they may bless all their friends not only with manna from Heaven, “meat in due season,” but also with the fruit of the earth, such as pears, peaches apples, figs, mulberries, and persimmons, and with a drink of the fruit of the vine. Moreover, as “a river went out of Eden to water the garden,” so now Mt. Carmel also has the prospect of satisfying thirsty souls with good running water. Thus, by faith, we are having a foretaste of beautiful Eden.

In the Light of Prophecy

“As a people, we are called individually to be students of prophecy.”--”Gospel Workers,” p. 300. And what is prophecy? “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (2 Pet. 1:21.) From the words of the Revelator, we read: “The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” (Rev. 1:1 through 3.) “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” (Rev. 19:10.)

“Whatever may be man’s intellectual advancement, let

him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light.”--”Gospel Workers,” p. 300. “When a doctrine is presented that does not meet our minds, we should go to the word of God, seek the Lord in prayer, and give no place for the enemy to come in with suspicion and prejudice.”--Gospel Workers, p. 301. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isa. 8:20.) “If the light presented meets this test, we are not to refuse to accept it because it does not agree with our ideas....No matter by whom light is sent, we should open our hearts to receive it with the meekness of Christ.”--Gospel Workers, p. 302. “When a message is presented to God’s people, they should not rise up in opposition to it: they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true.”--Mrs. E.G. White,--”Review and Herald,” Feb. 18, 1890. “We should all know what is being taught among us; for if it is truth, we need it. We are all under obligation to God to know what He sends us.”--”Gospel Workers,” p. 301. “The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth.”--Mrs. E.G. White,--”Review and Herald,” Feb. 18, 1890.

“My people are destroyed [cut off] for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.” (Hos. 4:6.) “There is only one way in which this knowledge can be obtained. We can attain to an understanding of God’s word only through the illumination of that Spirit by which the word was given.”--”Testimonies for the Church,” Vol. 5, p. 703. “We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action.”--”Testimonies for the Church,” Vol. 5, p. 709. “When He, the Spirit of truth, is come, He will guide you into all truth.... He shall receive of Mine, and shall shew it unto you.” (John 16.13-15.) “We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken their position on the wrong side; and if God would send a message and wait for these older brethren to open the way for its advancement, it would never reach the people.”--”Gospel Workers,” p. 303. “The rebuke of the Lord will rest upon those who would bar the way, that clearer light shall not come to the people. A great work is to be done, and God sees that our leading men have need of more light, that they may unite with the messengers whom He sends to accomplish the work that He designs shall be done. The Lord has raised up messen-

gers, and endued them with His Spirit, and has said, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' Let no one run the risk of interposing between the people and the message of Heaven. This message will go to the people; and if there were no voice among men to give it, the very stones would cry out."--"Gospel Workers," p. 304.

"We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. e has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position we should now occupy."--Gospel Workers, p. 308. "The volumes of 'Spirit of Prophecy,' and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them....They should be in the library of every family, and be read again and again....It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it."--"Testimonies for the Church," Vol. 5, pp. 681, 680. "The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins."--Testimonies for the Church, Vol. 3, p. 269. "Those followers of Christ who accept the light that God sends them, must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God."--Testimonies for the Church, p. 258.

"The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world."--Testimonies for the Church, Vol. 6, p. 17.

The foregoing quotations clearly set forth in the light of prophecy three requirements of great importance for God's people who profess His name at this time. First, each and every child of God is personally and individually responsible to God for an experimental knowledge of the great plan of salvation. Second, no individual or group of individuals has any God-given right to interpose between the people and a message, or to hinder it in any way. Third, we must be in absolute harmony with the "Great Ruler of the Universe," Who "wills that a voice shall be heard arousing His people to action" ("Gospel Workers," p. 300).

How can it be possible that, with but few exceptions, the people who profess to be the most favored people of God on earth are so sound asleep that they permit their very beings to come under the control of a few leading

men, and allow these leaders to mark out for them a course of selfish indifference and prejudice, while a message of so great importance awaits them on the very threshold of eternal destiny? Oh! that God's people would be aroused to action before it is forever too late.

We feel sure that a goodly number are receiving the call to "Arise and shine, for thy light is come," though many, Oh, so many are relying upon some one else to carry them through, while the church is casting out honest souls who would prove themselves to be a blessing to the brethren if they would bequit of all their prejudice. Other souls are bound by fear of consequences, and they know not what they believe. Even the leaders, sad to say, are not so sure of themselves, else they would not be so upset when tests are brought upon them. How thankful God's true followers should be, whether they be retained as members in good and regular standing or whether they be cast out!

God is finishing His work. Many are studying the reformatory message, but have not, as yet, attained courage enough to acknowledge whence the light comes. As a result of the message that has been so ridiculed by a great denomination, hundreds and thousands have begun, in greater or lesser degree, to study Sister White's writings,--and the true child of God will treasure every word of council given, and will seek God daily for enlightenment to be able to discern between right and wrong. The honest seeker for truth will not be disappointed in that day when God shall have made up His jewels.

May our Father's blessing attend the reformatory message of the hour.

J.E. Looney

"SEEK AND YE SHALL FIND." I KNOW IT IS SO.

Dear Brethren:

I have had many strange experiences in connection with churches and religions, but along with the good food which they gave me, I found plenty of husks. Since coming in touch with the SRod, I have been getting the real meat of the Gospel. It is just what I have been searching for, "the truth and the light," and now I rejoice that I have at last found it.

I praise the good Lord for His mercy to the children of men.

(Signed) Henry Tibbits, Oakland, Calif.

HARD TO GET ALONG WITHOUT IT

The Code for December, 1936, has just arrived, and I am very happy to receive it. It helps me so much in my Christian experience, for it is full of valuable

help and instruction. It answers questions that are always arising in my mind. I can hardly await its arrival,

(Signed) Mrs. P.J.F. Los Angeles, Calif.

TOO GOOD TO STOP--STILL SEARCHING.

Dear Brethren and Sisters:

We are still studying the message of Present Truth, and are believing in it more strongly all the time. We are so thankful that it came to us, and are doing all that we can for it here.

We have two brethren studying the tracts, and we are ordering Volume One of 'The Shepherd's Rod' to give to one of them. Our faith grows stronger all of the time, and we are searching each day for every ray of light on Present Truth. Pray for us.

Best wishes from your

Brother and Sister B-----, Florida

SO MUCH EVIDENCE, CANNOT TURN IT DOWN.

Dear Brother:

My heart is on fire for the message because of my experience with it, and because of the opposition which it surmounts, which latter fact, too, bears evidence of the truth of the message, and which is attested to in the following testimonies:

"Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning, and led to resist light and evidence, we are to see from this that we are giving the testing message for this time."--"Testimonies for the Church," Vol. 9, p. 137.

"But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion."--Testimonies for the Church, Vol. 5, pp. 706, 707.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that he will not favor them. It is his will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light...God wills that a voice shall be heard arousing his people to action." Testimonies for the Church, pp. 708, 709.

The fact that most S.D.A.'s refuse to investigate, and are satisfied that they have all the truth, and "have need of nothing," is further proof that they need the message, and

that they are typical Laodiceans.

As the following quotations show that before manifesting His power among His people, God will put away sin and sinners from among them, I am making sure that I shall be found faithful.

"God's displeasure is upon his people, and he will not manifest his power in the midst of them while sins exist among them, and are fostered by those in responsible positions."--Testimonies for the Church, Vol. 3, p. 270.

"Satan's snares are laid for us as verily as they were laid for the children of Israel...We are repeating the history of that people."--Testimonies for the Church, Vol. 5, p. 160.

"But if the sins of the people are passed over by those in responsible positions, his frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In his dealings with his people in the past, the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation."--Testimonies for the Church, Vol. 3, p. 265.

"Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. 'The effectual, fervent prayer of a righteous man availeth much.'"--Testimonies for the Church, Vol. 5, p. 209.

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."--Testimonies for the Church, p. 711.

I am encouraged to go forward to perfection with the "Rod", because the prophet says:

"The Lord's voice crieth unto the city, and the man of wisdom shall see Thy name: hear ye the rod, and Who hath appointed it."--"Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things." (Mic. 6:9; 7:14, 15.) Hence, I am glad to be fed with the Rod.

Notice that Sister White, in "Testimonies to Ministers," pp. 372, 373 quotes Micah 6:12, then adds: "The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name."

Truly "The Shepherd's Rod" is the Rod of God. It shows us our sins, and as for myself, "I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. (Mic. 7:9.)

“He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” (Mic. 7:19.)

I shall feed in God’s pasture, and shall never again turn to man’s withered fields. “But continue thou in the things which thou hast learned and hast been assured of, knowing of Whom thou hast learned them.” (2 Tim. 3:14.)

(Signed) Oran Callantine.
Bozeman, Mont.

HUNGERED LONG BUT AT LAST SATISFIED.

Dear Brethren and Sisters:

Just lately, I have begun to study “The Shepherd’s Rod” books, and I am much interested in them. They certainly have been a feast for my poor hungry soul, and I want also, to thank you for the little tracts which you sent to me. Sister ----- gave me the first ones, then I sent for the two volumes of the “Rod”, and they are wonderful! The more I read their contents, the dearer the books become to me.

Though I have been a Seventh-day Adventist for several years, during which time I studied my Bible in an earnest endeavor to understand it, yet I could not get much out of Daniel, The Revelation, and many other books, but I was so eager to know the truth that I asked the dear Lord to let me comprehend the meaning of His Word, and He put the desire into my heart to go hear the studies given by believers in “The Shepherd’s Rod.” This I did, and now my Bible is a different book to me. Praise His dear name! I often say, O, how much I have missed by not going sooner to hear these wonderful truths! When I think of the time lost in which I could have been studying this message of Present Truth, it grieves my soul.

Now I am an old woman, and it is hard for me to remember, but I love this truth, and I am trying to fill my “lamp”, and have plenty of extra “oil” in my “vessel.”

When I began to write this letter, I did not intend to make it so lengthy, but I just had to tell you my reaction to this wonderful message, for when my cup fills, it runs over.

(Signed) Mrs. M., Georgia.

DETERMINED TO SHINE BRIGHTLY.

Though I am profoundly appreciative of the message which ‘The Shepherd’s Rod’ publications contain, I can not in words express my gratitude for the added light which I have received. It has wonderfully helped me in every respect, and realizing what this light has done for my soul, I have been compelled, as never before, to labor for my poor brethren and sisters to see if they cannot, by some means, be aroused from their lukewarm condition before it be forever too late.

Please pray for me and those for whom I am laboring, and I shall continue to pray for you.

(Signed) F. A. S.

British West Indies.

ABOUT TWO SCORE CANDLE LIGHTS DISPELLING THE DARKNESS.

Dear Brethren and Sisters at Mt. Carmel Center:

Greetings to you for the New Year. We who believe that the, message of Ezekiel Nine is Present Truth, number from fifteen to twenty. We are of good courage in the Lord, and are doing what we can to give the message to those who do not know about it as do we. Though we find hard the task of getting those who are prejudiced against “The Shepherd’s Rod” to consent to sit down and study the Bible and the “Testimonies for the Church”, we are nevertheless giving the light to all whom we find to have a mind of their own, and who prize salvation above self-consideration or an easy time, believing that the Holy Spirit will search out all who will become obedient and be purified and made ready for the final test.

Pray for the work here that it may soon spread throughout the North West Pacific Coast, so that all of God’s dear children may receive the message and be purified by it, and receive the seal of deliverance at the hand of the angel with the writer’s inkhorn, when he passes through the city and marks His people, as Ezekiel Nine says that he will do. Dear ones, the number whom God shall seal will have no guile in their mouth. (Rev. 14:5.) May each of us be one among that company!

P.W. Province.
Portland, Oregon.

BROUGHT INTO THE FOLD LONGS TO GO HOME.

Here in N. C., we are now having a wonderful experience. Brother ----- is giving the SRod message, and we hope to see more of the brethren and sisters take their stand in line with the 144,000.

This message stirs me to the very depths of my soul, and grows dearer to me every time I read or hear it, and in my heart I continually thank God for being so merciful as to send it to us to bring us out of our lukewarm condition.

What wonderful love our Lord must have for us to try so hard to help us when we have been such a rebellious people! I pray that God will soon have all the 144,000 sealed, and the ‘great multitude’ called forth, that we might shortly go home with Him that loves us so. Oh, how I long for that day when our Savior shall in the clouds of Heaven, come for us! This glorious hope is my one consolation when persecution

comes so strongly that I feel I can stand it no longer: and I seem to hear a voice speaking to my heart, 'It won't be long;' then I am again able to go on with peace in my soul. The message which 'The Shepherd's Rod' publications contain, has worked such a wonderful reformation in me that it has made me see that I must not have bobbed hair, taught me health and dress reform, taught me to love my brethren and sisters more, brought back my first love, and made me a better Christian and a better Seventh-day Adventist.

(Signed) E. C., Ohio.

WHERE THERE IS LIGHT.

Brother J.N. King, and family, of Bozeman, Montana, testify in the following anonymous verse, to the joy of standing in the glorious light of Present Truth:

Looking Towards The Light

*"I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, 'Looking toward the light.'
Ah, secret dear! said heart of mine.
God meant my life to be like thine--
Radiant with heavenly beauty bright,
By simply looking toward the light."*

THE LAST IS ALWAYS THE BEST.

Dear Brethren:

The Code came this morning, and I could go no farther with my other duties before I stopped to read it. For me to express my appreciation of it, is an impossible task. Every number is very good, but the last always seems to be the best. How thankful I am for them!

(Signed) Mrs. H. K. L.
South Carolina.

ERRATUM

We would call attention to an inadvertent mistake occurring on page 7 of the December number of the 1936 "Symbolic Code."

The word "unconsciously" should be substituted for the word "unscrupulously" in the third sentence of the first paragraph of the answer to question No. 138, making it read as follows: "Moreover, it is unconsciously garbling the 'Desire of Ages,' making it say that the great multitude of Revelation 7:9 is there referred to."

In the January Code, page 5, column 2, Dorothy Pinon's testimony should have been accompanied by the following sequence of poems:

Mt. Carmel Academy

*I love Mt. Carmel Academy,
Surrounded by hill, and vale, and tree,
Whence some have wearily walked and trod,*

*To learn more of our loving God;
And here upon this sacred spot,
Prepare themselves in heart and thought,
To spread the tidings far and nigh
That all may live and never die.
Oh, wondrous message, place, and school!
Forbid, oh Lord, I play the fool,
And let the Devil's siren song
Allure me from that happy throng,
Preparing here below on earth
To sing beyond the song of mirth!*

Autumn Leaves.

*Beautiful, beautiful autumn leaves,
Whirling down with every breeze.
Red and yellow, green and gold,
Beauty unmatched! Beauty untold!
Glorious, O Glorious, bright leaves of a tree--
Perfect in hue, in symmetry;
Perfect in color, perfect to see,
Perfect, all perfect!--Then, why not we
Whom God loves more than a falling leaf,
And yearns to save from sorrow and grief,
And through eternity make to sup
Purest beauty from the golden cup?
I hear the rustling leaves reply,
"Because to self ye will not die."*

--Dorothy Pinon, Age 9.

Questions and Answers.

"PRIDE GOETH BEFORE DESTRUCTION, AND AN HAUGHTY SPIRIT BEFORE A FALL" (Prov. 16:18).

Question No. 151:

"What is meant by 'changeable suits of apparel'?"

Answer:

Those who have a number of suits, each of which is supposed to be especially adapted to a certain occasion, and those who, for the purpose of display, wear several suits during the week, besides another suit one Sabbath, and still another the next Sabbath, and so on, are guilty of having "changeable suits of apparel."

Besides working clothes, one good suit for every day wear, and one for the Sabbath is all anyone needs to have.

MADE IN "EVERYBODY'S HOME" BRINGS POVERTY IN YOUR OWN HOME.

Question No. 152:

"Is Oleomargarine a good butter substitute?"

Answer:

As far as possible, it is best to avoid man-factured products, for inasmuch as all such products are made with the purpose in view of selling rather than of maintaining health, we are never sure what

they contain; then, too, they are more costly than those made at home.

Good, home-made mayonnaise makes a more wholesome, delicious, and cheaper spread than any margarine.

“That Thou Mayest Prosper and Be In Health.

Be Not Extremists.

“...It is true that persons in full flesh and in whom the animal passions are strong need to avoid the use of stimulating foods. Especially in families of children who are given to sensual habits, eggs should not be used. But in the case of persons whose blood-making, organs are feeble,--especially if other foods to supply the needed elements can not be obtained,--milk and eggs should not be wholly discarded. Great care should be taken, however, to obtain milk from healthy cows, and eggs from healthy fowls, that are well fed and well cared for; and the eggs should be so cooked as to be most easily digested.

“The diet reform should be progressive. As disease in animals increases, the use of milk and eggs will become more and more unsafe. An effort should be made to supply their place with other things that are healthful and inexpensive. The people everywhere should be taught how to cook without milk and eggs, so far as possible, and yet have their food wholesome and palatable.

“The practise of eating but two meals a day is generally found a benefit to health; yet under some circumstances persons may require a third meal. This should, however, if taken at all, be very light, and of food most easily digested. ‘Crackers’--the English biscuit--or zwieback, and fruit, or cereal coffee, are the foods best suited for the evening meal....

“Because principle requires us to discard those things that irritate the stomach and impair health, we should remember that an impoverished diet produces poverty of the blood. Cases of disease most difficult to cure result from this cause. The system is not sufficiently nourished, and dyspepsia and general debility are the result. Those who use such a diet are not always compelled by poverty to do so, but they choose it through ignorance or negligence, or to carry out their erroneous ideas of reform.

“God is not honored when the body is neglected or abused, and is thus unfitted for His service. To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder. It is far better to have less expensive clothing and furniture than to stint the supply of food.

“Some householders stint the family table in order to provide expensive entertainment for visitors. This is unwise. In the entertainment of guests there should be greater simplicity. Let the needs of the family have first attention.

“Unwise economy and artificial customs often prevent the exercise of hospitality where it is needed and would be a blessing. The regular supply of food for our tables should be such that the unexpected guest can be made welcome without burdening the housewife to make extra preparation.

“All should learn what to eat and how to cook it. Men, as well as women, need to understand the simple, healthful preparation of food. Their business often calls them where they can not obtain wholesome food; then, if they have a knowledge of cookery, they can use it to good purpose.

“Carefully consider your diet. Study from cause to effect. Cultivate self-control. Keep appetite under the control of reason. Never abuse the stomach by overeating, but do not deprive yourself of the wholesome, palatable food that health demands.

“The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. Hygienists should remember that dietetic reform will be judged, to a great degree, by the provision they make for their tables; and instead of taking a course that will bring discredit upon it, they should so exemplify its principles as to commend them to candid minds. There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class, all who leave the beaten track of custom, and advocate reform, will be accounted radical, no matter how consistent their course. That these persons may have no ground for criticism, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle.

“When those who advocate hygienic reform go to extremes, it is no wonder that many who regard these persons as representing health principles, reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living.

“Hygienic reform is based upon principles that are broad and far-reaching, and we should not belittle it by narrow views and practices. But no one should permit opposition or ridicule, or a desire to please or influence others, to turn him from true principles, or cause him lightly to regard them. Those who are governed by principle will be firm and decided in standing for the right; yet in all their associations they will manifest a generous, Christlike spirit and true moderation.”--“Ministry of Healing,” pp. 318-324.

“Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

“While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.

“Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

“The time will come when we may have to discard some of the articles of diet we now, use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

“Those who would be successful in proclaiming the principles of health reform must make the word of God their guide and counselor. Only as the teachers of health reform principles do this, can they stand on vantage-ground. Let, us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.”--”Testimonies for the Church,” Vol. 9, pp. 162, 163.

“Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control,

never violated the laws of good taste. He knew when to speak and when to keep silent. He was always self-possessed. He never erred in His judgment of men or of truth. He was never deceived by appearances. He never

raised a question that was not clearly appropriate, never gave an answer that was not right to the point. He silenced the voice of the caviling priests by penetrating beneath the surface and reaching the heart, flashing the light into the mind and awakening the conscience.

“Those who follow the example of Christ will not be extremists. They will cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives.”--”Gospel Workers,” p. 317.

“With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit of Christ, and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. Perhaps no question has ever come up among us which has caused such development of character as has the dress reform.”--”Testimonies for the Church,” Vol. 4, p. 636.

Many professed followers of Christ become over zealous for certain reforms, and then begin to enforce their ideas upon others, imitating the beast with the lamb-like horns, as though the religion of Christ consisted of extremes one way or another in eating, drinking, dressing, marrying, or in senseless, ecstatic gibbering, etc., etc., etc.!

WHOLE WHEAT NOODLES.

3/4 lb. flour (whole wheat).
1/4 cup oil.
3 eggs.
1-3 cup water.
1/2 level teaspoon salt.

Combine ingredients, and mix into dough. Place dough on plane surface, and thoroughly knead for about five minutes. Then, on a well floured surface, roll out the dough until very thin, dust well with more flour, and cut into strips about five inches wide. Picking these up by their ends, place them on top of each other. Then take the farther edge of this pile of strips, and fold it toward you, bringing the edges together in one fold. Use a French knife to cut crosswise into sections about 1/8 of an inch wide. Sprinkle over the noodles more flour, and pick them up a few at a time in order to work the flour well into them, which will prevent them from sticking together. Have ready enough boiling salt water to cover them well. Drop into boiling water a few at a time, and cook for about twenty minutes. (Serve with Cottage Cheese Au Gratin, or any other good way you may choose.)

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

IN THE INTEREST OF THE S.D.A. DENOMINATION.

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ's parables, on types and symbols, also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed--bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, "I do not know."

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of "the great and dreadful day of the Lord", who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." (Isa. 62:1 through 7; "Prophets and Kings," p. 725.)

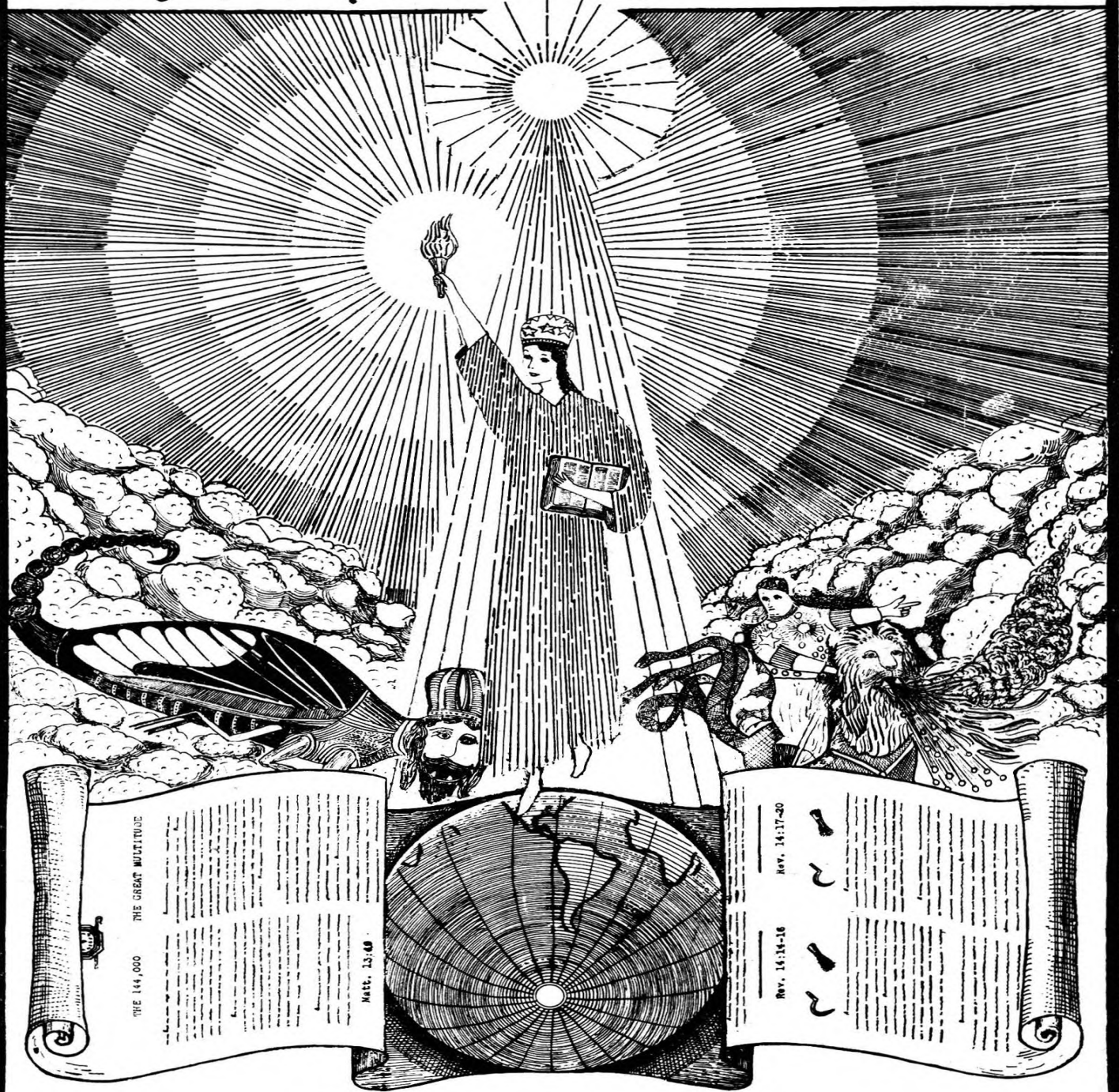
The symbols on the title page are an objectification of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

THE SYMBOLIC CODE



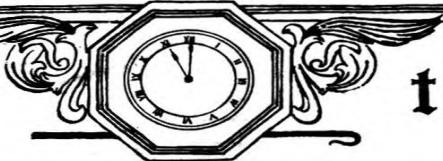
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MT. CARMEL CENTER
Lake Waco, Texas

Lightning



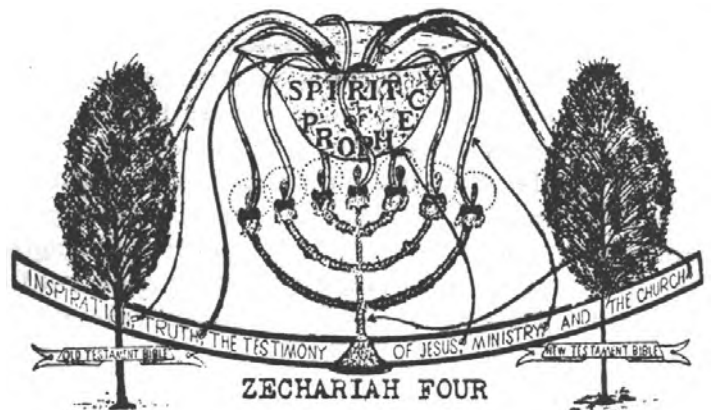
the Earth

“No. 8”

O jaded soul,
 So sated with Satanic myth,
 Sophistic lore,
 And vapid store;
 So deadly cloy'd
 With truth alloy'd;
 So spent, in sooth,
 For drossless truth--
 Behold: the Bowl
 Of golden Oil
 (The Spirit's toil),
 And Stick, and Tree,
 or beacon Three--
 Affinity
 Of trinity,
 Divinity,
 Eternity!

MATRICULATORY EXAMINATION.

O Soul! Awake! Swing wide thy gate!--
 The King! He brings, in “No. 8,”
 More butter from His kine and sheep;
 Yea, honey too! O soul, why sleep!
 Arouse thee from thy deathly swoon,
 And of the Holy Spirit's boon--
 The rare, the fine, the large, the stern delight
 Let feast thy sicklied appetite!--
 Behold: The “Hands,” the “Sticks,” the “Scroll,”
 The “Stars,” the “Lion,” “Hour,” and “Rod”--
 The mystic “Seven” that unroll
 The crowning work on earth of God!
 Digest thou not this symbol' code?
 Make Present Truth thy lone abode,
 And gather up the victuals past,
 Then make ne'er more such light repast!--
 Behold the woman stary crown'd;
 Herself in light resplendent gown'd
 Be thou one of this woman's seed,
 Thou must be true in word and deed.
 Behold, the locust come to see
 If victory's seal doth rest on thee,
 Lest soon the sting of scorpions tail
 Convulse thy soul and make thee quail
 With racking, lancinating pain
 To torment mad thy throbbing brain,
 Then heaven's horsemen tread thee down,
 Bereft of life's eternal crown!
 And under dank eroded sod,
 A thousand years thou lie a clod.
 Then up from hell's grim charnal store,
 In foul habiliment of yore,
 Thou rise to slave yet five score “Day”
 To Gog and Magog, for the fray
 When fools rush forth with mad intent
 Upon a fool's endeavor bent--
 But, lo, instead of the Peerless Groom
 In dreadful wrath call down thy doom;
 And quenchless fire thy knell doth toll,
 And up in choking smoke, oh soul,
 Up, up, and up, and ever so,
 Thou go, O soul, thou go, thou go!
 Quick then, repent! Board “No. 8,”
 The Blessed-Hope Line's home-bound freight!



Send Your Reservation Now.

The Symbolic Code believes that the poem, "No. 8," will spur the minds of Shepherd's Rod believers, both young and old, to ferret out its meaning, and that the mental activity thus stimulated will, for all participating, necessarily result in a much enhanced perspective on the great work of the message of Present Truth. To subserve further this worthy end, the Code solicits from its every reader his interpretation of the poem.

"WHAT REWARD HAVE YE?"

We receive the due reward of our deeds and every man shall receive his own reward according to his own labour." (Luke 23:41; 1 Cor. 3:8)

As there is a very limited number of openings to youth, for entrance at Mt. Carmel Academy, also for adults at Mt. Carmel Training School which, receiving the necessary support, shall open in the fall, therefore, those applications filed by the writers of the best interpretative papers on the poem, "No. 8," will be considered first. Nevertheless, all who take part in this matriculatory examination will be given preference over all non-participating applicants. Also, the Symbolic Code will publish that paper which shall be adjudged the best, if it be of sufficient merit.

RULES GOVERNING MANUSCRIPT

1. Manuscripts must not exceed 2,000 words.
2. Use paper known as "Standard Typewriter" (white), 8 1/2 by 11 inches.
3. Use only black or blue-black ink, and write on only one side of the paper.
4. Write legibly. Or, if using typewriter, typing must be clear.
5. Place title on page 1, centered about 1 inch from top of page.
6. Begin first line of manuscript not less than 1/2 inch from title.
7. Leave a margin of 1 inch at the left of paper, and of at least 1/2 inch at the right and at the bottom.
8. Indent paragraphs 3/4 of an inch.
9. Number each page in the upper right hand corner. Use Arabic, not Roman numerals.
10. Fold manuscript as follows: Place manuscript on table in reading position; fold in half from top to bottom.
11. Without changing manuscript from this folded position, write in the upper left hand corner, full address: in the upper center of page, title of paper, and in the upper right hand corner, name and age, and life estate.
12. Send manuscript flat, with no more than this one fold.

13. Manuscript must be postmarked not later than August 1, 1937.

The judges will accept finally only those manuscripts which strictly observe the foregoing rules.

In order to help all Present Truth believers, whatsoever be their state, the School Board respectfully requests, from those not taking part in this examination, a reason for their not participating.

The Statistical Reform Survey and the People.

Life's experience teaches that no matter how perfectly one tries to perform any given work, one can never, in respect to it, hope to please everybody. Even the Christ, Himself, all perfect as He was, could not, in respect to His divine mission, please many. Hardly then could we, with any degree of wisdom, be so sanguine as to expect a reformatory work such as ours,--none too popular at very best--to meet the approval of very many. And by the same token, neither can we, in respect to any certain procedure in connection with the work of Present Truth, very well expect to please all its professed believers. Hence, it was not in the vain hope of pleasing any man, but solely with the desire and purpose of pleasing God, that we framed and sent out the recent "Statistical Reform Survey" blanks to be filled in and returned.

But just as post-church history prove has always been the case, we find that those, walking in the full light of Present Truth, were, of course, pleased with the Survey, and thankful to have it; in fact, some faithful ones to whom we unintentionally neglect to mail blanks, and who in one way or another learned about them, wrote in, requesting them; others among this same earnest class, even betrayed a bit of hurt to think we had missed them. Whereas, those not walking in the full light of the message, but running ahead of or lagging behind it, or treading on its side edges, were, of course, not so pleased with the Survey, perhaps because it naturally brought to view their failure to regard some of the reforms which God is calling for at this time.

Some of this latter class protested that filling out the Survey was "too much like confessing to a pope," and consequently either refused at all to fill out the blanks and return them, or did so with distaste, ranging from self-justification to flat condemnation.

This, various and disunited reaction to the Survey, whose chief mission was to remind all Present Truth believers that the message of reform calls them to come up to a higher level of Christian living, is, as to spirit, one with the criticism expressed in the following piece:

“PITY THE POOR PREACHER”

“The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he has not had experience enough. If he is single, he is a flirt; if he is married, he is like all other folk. If his wife is old, she is a hindrance to him; if she is young, he pays too much attention to her. If he has ten children, he has too many; if he has none, he is setting a bad example. If his wife sings in the choir, she is presuming; if she does not, she isn’t interested in her husband’s work. If the preacher reads from notes, he’s a bore; if he speaks extemporaneously, he isn’t deep enough. If he stays at home in his study, he doesn’t mix enough with people; if he is seen around the streets, he ought to be at home setting up a good sermon. If he calls on the poor, he is playing to the grandstand; if he calls at homes of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do better.”--Wittenberg Enterprise,” March 11, 1937.

THE POOR PREACHER’S ANSWER.

All but preachers can preach without texts of Scripture, but preachers never dare say a thing unless they have a “thus saith the Lord.” Therefore, the preacher answereth in Scripture.

“My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah.” (Ps. 55:4 through 7.)

“Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets” (preachers). (Amos 3:7)

“And the word of the Lord came unto me saying:” “Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.” (Ezek. 33:30 through 33.)

“Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. He hath delivered my soul in peace from the battle that was against me: for there were many with me. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.” (Ps. 55:9 through 19.)

To that class walking fully in the light of Present Truth, the Survey, as a preacher, delivered an unexceptionable sermon; to all others, its message naturally was not wholly pleasing, and somewhat “tormented them.” (Rev. 11:10.)

These facts are significant, and force the sorrowful admission that they allow of no other conclusion than that there is an element of professed Present Truth believers not fully in step with the message. They profess to be, but they walk in the sparks of their own kindling. They are a reproach to the cause as long as they remain a part of it, and the main source of its limited power. These brethren are portrayed in the Poor Preacher’s Answer, quoted above, in paragraph 4.

Counsels and Warnings to Parents. PART 1.

“What greater deception can come upon human minds than a confidence that they are right, when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are, in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His tes-

timony must be correct.”--”Testimonies for the Church,” Vol. 3, pp. 252, 253.

Seven years experience in this message has repeatedly proved that Present Truth believers have not yet fully recovered from the “sad deception”; especially is this the case of parents and guardians. They seem utterly unable to look with wise, unbiased, unimpassioned judgment upon the problem of their children, for which they themselves are responsible. Satan seems almost completely to have blinded them with parental sentimentalism, until at last we are duty bound to lift warning voice, lest parents and children together perish in their deception.

A similar state of affairs existed in the days, of Elijah. Church, home and school “had fallen into decay during the years of Israel’s apostasy,” and thus remained until Elijah came and restored them. His work of reestablishing the schools of the prophets, “making provision for young men to gain an education that would lead them to magnify the law of God and make it honorable,” was essentially one of making the institution of the school an agency in restoring and uniting church and home, and reconciling parents and children.

Now, in this day of deepest apostasy, when church, home, and school are in the very death throes of decay, Elijah must again restore as the Scriptures say, “all things.” And, according to type, the restored institution of the schools of the prophets is again to stand as a coordinating influence between church and home, parent and child.

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And He shall turn the heart of the fathers to the children’ and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Mal. 4:5, 6.)

Hence, as Mt. Carmel Academy is the school of the Elijah message, the prophet of today, it is therefore, that warning voice which is come to awake parents and children out of their “sad deception,” and to educate them away from their natural habits of life, and bring them into obedience to the divine precepts, laws, and statutes, thus turning “the heart of the fathers to the children, and the heart of the children to their fathers,” and saving them from that dreadful day when the Lord shall come and smite the earth with a curse.”

“The work of the parent is solemn and sacred; but many do not realize this because their eyes are blinded by the enemy of all righteousness. Their children are allowed to grow up undisciplined, uncourteous, forward, self-confident, unthankful and unholy, when a firm, decided, even course, in which justice and mercy are blended

with patience and self-control, would produce wonderful results.”--”Testimonies for the Church,” Vol. 5, p. 305.

“If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They would reflect, and study, and pray earnestly to God for wisdom and divine aid, to so train their children that they may develop characters that God will approve.”--”Fundamentals of Christian Education,” p. 30.

“My soul mourns for the youth who are forming characters in this degenerate age. I tremble for their parents also; for I have been shown that as a general thing they do not understand their obligations to train up their children in the way they should go. Custom and fashion are consulted, and the children soon learn to be swayed by these, and are corrupted; while their indulgent parents are themselves benumbed, and asleep to their danger. But very few of the youth are free from corrupt habits.”--”Testimonies for the Church,” Vol. 2, p. 348.

“I have been shown that very many of the parents who profess to believe the solemn message for this time, have not trained their children for God. They have not restrained themselves, and have been irritated with any one who attempted to restrain them. They have not by living faith daily bound their children upon the altar of the Lord....

“Many parents seem to lose reason and judgment in their fondness for their children, and through these indulged, selfish, mismanaged youth, Satan in turn works effectually to ruin the parents...Children are what, their parents make them, by their instruction, discipline, and example.”--”Testimonies for the Church,” Vol. 5, pp. 36, 37.

“Parents do not see these things. They do not foresee the result of their course. They do not feel that their children need the tenderest culture, the most careful discipline in the divine life. They do not look upon them as being in a peculiar sense the property of Christ, the purchase of his blood, the trophies of his grace, and as such, skillful instruments in God’s hands to be used for the up-building of his kingdom. Satan is ever seeking to wrest these youth from the hand of Christ, and parents do not discern that the great adversary is planting his hellish banners close by their sides. They are so blinded they think it is the banner of Christ.”--”Testimonies for the Church,” Vol. 5, p. 41.

Abraham “‘will command his household.’ There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism: no yielding of his conviction of duty to the

claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws.

“How few there are in our day who follow this example! On the part of too many parents there is a blind and selfish sentimentalism, miscalled love, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the veriest cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young the desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with a heart averse to doing God’s will, and they transmit their irreligious, insubordinate spirit to their children, and children’s children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God.”

“Not until parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. A reformation in this respect is needed, a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households. If they would see a different state of things, they must bring his word into their families, and must make it their counselor.”--“Patriarchs and Prophets,” pp. 142, 143.

“Weakness in requiring obedience, and false love and sympathy,--the false notion that to indulge and not to restrain is wisdom,--constitute a system of training that grieves angels; but it delights Satan, for it brings hundreds and thousands of children into his ranks. This is why he blinds the eyes of parents, benumbs their sensibilities, and confuses their minds....Oh! When will parents be wise? When will they see and realize the character of their work in neglecting to require obedience and respect according to the instructions of God’s word?

...The utter neglect of training children for God has perpetuated evil, and thrown into the ranks of the enemy many who with judicious care might have been co-laborers with Christ. False ideas and a foolish, misdirected affection have nurtured traits which have made the children unlovely and unhappy, have embittered the lives of the parents, and have extended their baleful influence from generation to generation. Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame. Light has been

shining from the word of God and the testimonies of his Spirit, so that none need err in regard to their duty. God requires parents to bring up their children to know Him and to respect His claims; they are to train their little ones, as the younger members of the Lord’s family, to have beautiful characters and lovely tempers, that they may be fitted to shine in the heavenly courts. By neglecting their duty and indulging their children in wrong, parents close to them the gates of the city of God.

“These facts must be pressed home upon parents; they must arouse, and take up their long-neglected work. Parents who profess to love God are not doing his will. Because they do not properly restrain and direct their children, thousands are coming up with deformed characters, with lax morals, and with little education in the practical duties of life. They are left to do as they please with their impulses, their time, and their mental powers. The loss to the cause of God in these neglected talents lies at the door of fathers and mothers; and what excuse will they render to Him whose stewards they are, intrusted with the sacred duty of fitting the souls under their charge to improve all their powers to the glory of their Creator?”--“Testimonies for the Church,” Vol. 5, pp. 324 through 326.

Aaron “was priest of his household; yet he had been inclined to pass over the folly of his children. He had neglected his duty to train and educate them to obedience, self-denial, and reverence for parental authority. Through feelings of misplaced indulgence, he failed to mold their characters with high reverence for eternal things. Aaron did not see, any more than many Christian parents now see, that his misplaced love and the indulgence of his children in wrong, was preparing them for the certain displeasure of God, and for his wrath to break forth upon them to their destruction. While Aaron neglected to exercise his authority, the justice of God awakened against them. Aaron had to learn that his gentle remonstrance, without a firm exercise of parental restraint, and his imprudent tenderness toward his sons, were cruelty in the extreme. God took the work of justice into his own hands, and destroyed the sons of Aaron.”--“Testimonies for the Church,” Vol. 3, p. 295.

“The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the Judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents causes them to excuse the faults

of their children and pass them by without correction, and their children are lost in consequence. and the blood of their souls will rest upon the unfaithful parents.”--”Testimonies for the Church,” Vol. 1, p. 219.

“Parents, it should be your first concern to obey the call of duty, and enter, heart and soul, into the work God has given you to do. If you fail in everything else, be thorough, be efficient here. If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God’s great plan of good for the world, your life can never be called a failure, and can never be reviewed with remorse....Even kindness must have its limits. Authority must be sustained by a firm, severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and the indulgence used towards youth, by parents and guardians, is the worst evil which can come upon them. Firmness, decision, positive requirements, are essential in every family. Parents, take up your neglected responsibilities: educate your children after God’s plan, ‘showing forth the praises of Him who hath called you out of darkness into his marvelous light.’”--”Testimonies for the Church,” Vol. 5, pp. 44, 45.

To be Continued.

Come Ye to the Help of the Lord.

In His Providence, God has ever limited the advancement of His cause on earth to the measure of the liberality of His people. Under the Hebrew economy, the building of the tabernacle progressed in direct ratio to the response of the people to the plan of Moses to raise means for its erection. Again, when God worked upon the hearts of the Jews to rebuild the temple at Jerusalem, their efforts, prospered to the degree of their benevolence. Likewise, throughout the Christian era the gospel has advanced just in proportion to the obedience and self-sacrifice of its supporters.

We read from the Spirit of Prophecy that “Unselfish liberality threw the early church into a transport of joy; for the believer knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit? In the eyes of believers and unbelievers it was a miracle of grace.”--”The Acts of the Apostles,” p. 344.

“The experience of apostolic days will come to us when we whole-heartedly accept God’s principle of benevolence,-consent in all things to obey the leadings of His Holy Spirit...Testimonies for the Church,” Vol. 7, p. 146.

In the light of the foregoing statements, we, must

conclude, with the Spirit of Prophecy, that “Spiritual prosperity is closely bound up with Christian liberality” (“The Acts of the Apostles,” p. 344), and that therefore, God’s cause today in the closing work for the church, will advance only as we make a covenant by sacrifice. Indeed, if sacrifice is what God required in Moses’ day, in Nehemiah’s and Paul’s, when the demands of the work were comparatively small, how could He possibly require any less today when “all things” are to be restored, and when the gospel must go to every nation, kindred, tongue, and people in just a short time?

How are we ever to “lay siege against” the “city”, and build a fort against it, and cast a mount against it;” and build a “camp also against it,” and “set battering rams against it round about;” and at the same time carry out the Lord’s command: “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes”?

The only way we can possibly accomplish this tremendous feat is that each Present Truth believer experience “an awakening to neglected opportunities,” and that he be “faithful in giving back to God His Own in tithes and offerings,” and making good his vows, for God has not only been robbed “in tithes and offerings,” but also “there are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty. We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and his claims must be settled.”--”Testimonies for the Church,” Vol. 4, p. 468.

The Lord further says: “In order to advance the cause of God, means are necessary.” However, “it is not the plan of God to rain down means from heaven in order that His cause may be sustained,” (“Testimonies for the Church,” Vol. 2, p. 660), but rather that all “shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus...” Then “the cause of truth will triumph.”--”Testimonies for the Church,” Vol. 4, p. 475.

Yet, notwithstanding the fact that but few, if any, believers in Present Truth are fully meeting the foregoing demands, nevertheless, Mt. Carmel, with the limited income available, is expected by all not only to develop all the projects that constitute building a “camp,” but also to send forth and sustain laborers in the field, publish and circulate Present Truth literature, maintain a training school, care for the poor and the sick, and carry on the many other phases of the work. How can this be done when so few are willing to assume

their full share of the burden? Is it any wonder that God now calls for all the faithful in Israel to come up to the help of the Lord against the mighty, by making a covenant with Him by sacrifice?

“The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in saving souls.” “Testimonies for the Church,” Vol. 4, p. 81. “Remember Lot’s wife.”--”But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.” (Num. 32:23.)

“There is a liberal supply of means among our people, and if all felt the importance of the work, this great enterprise could be carried forward without embarrassment. All should feel a special interest in sustaining it. Especially should those who have means invest in this enterprise. A suitable home should be fitted up for the reception of invalids, that they may, by the use of proper means and the blessing of God, be relieved of their infirmities, and learn how to take care of themselves, and thus prevent sickness.

“Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth that their hearts are on their treasure. Much the larger share of their treasure is in this world, and but little in Heaven; therefore their affections are placed on earthly possessions instead of on the heavenly inheritance. There is now a good opportunity for them to use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has intrusted means should now come up to the work and use their means to His glory. To those who through covetousness withhold their means, it will prove a curse rather than a blessing.

“Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and not be able to defray the expenses of receiving treatment at the institution. There are some precious, worthy poor whose influence has been a benefit to the cause of God. A fund should be raised to be used for the express purpose of treating such of the poor as the church where they reside shall decide are worthy to be benefited.”--”Testimonies for the Church,” Vol. 1, p. 494.

ASSISTING WORTHY STUDENTS.

“The churches in different localities should feel that a

solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord’s vineyard; but many are too poor to obtain without assistance, the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

“Those who have the truth in their hearts are always open-hearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.

“Besides this,...a fund should be raised to loan to worthy poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations.”--”Testimonies for the Church,” Vol. 6, p. 213.

“Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God.

“The Lord would have painstaking efforts made in the education of our children. True missionary work done by teachers who are daily taught of God would bring many souls to a knowledge of the truth as it is in Jesus; and children thus educated will impart to others the light and knowledge received. Shall the members of the church give means to advance the cause of Christ among others, and leave their own children to carry on the work and service of Satan?”--”Testimonies for the Church,” Vol. 6, p. 217.

“The selfish love of ‘me and mine,’ keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? ‘Inasmuch,’ says Christ, ‘as ye did it not to one of the least of these, ye did it not to me.’ Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls. None should be passed by because they have not the culture and religious training of more favored children. Had these erring, neglected ones enjoyed the same home advantages, they might have

shown far more nobility of soul and greater talent for usefulness than many who have been watched over day and night with gentlest care and overflowing love. Angels pity these stray lambs; angels weep, while human eyes are dry, and human hearts are closed against them.”--”Testimonies for the Church.” Vol. 4, p. 423.

“Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord’s vineyard. We cannot afford to allow our children to drift away into the world and to fall under the control of the enemy. Let us come up to the help of the Lord, to the help of the Lord against the mighty. Let us do all in our power to make our schools a blessing to our youth...Those who are not directly, connected with the school can help to make it a blessing by giving it their hearty support. Thus we shall all be ‘laborers together with God,’ and receive the reward of the faithful, even an entrance into the school above.”--”Counsels to Teachers,” p. 210.

“The wants of the cause will continually increase as we near the close of time. Means is needed to give young men a short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. All schools among us will soon be closed up.”--”Testimonies for the Church, Vol. 5, p. 156.

Let none, however poor they may be, gain from the foregoing statements the erroneous idea that their circumstances excuse them from assuming any responsibility for the education of their own or other children. “...by refusing to put expensive trimmings on their garments,” and by letting “every unnecessary expense be cut down,” they may save and thus contribute their mite to the defraying of the student’s expenses. God says: “Let every family bring their tithes and offerings unto the Lord.”--”Testimonies for the Church,” Vol. 9, p. 53.

If the parents or guardian of each student would faithfully cut out every unnecessary expense, placing to the student’s school expenses the amount thus saved, and if all other believers, assuming their share of responsibility, would do likewise, we would not now be operating the Academy at a monthly loss, which necessarily handicaps the other departments of the work.

Wishing, from the beginning, to make the parent’s burden as light as possible, we decided to room and board the students for the extremely small amount of ten dollars a month, with no charges for laundry or tuition. And if in addition to our strict economy and hard work, had we regularly received for each student ten dollars a month, we would have then been able to keep the school from

burdening the other departments of the work. But now we are confronted with the a situation similar to that set forth in the following testimony:

“When the managers of a school find that it is not meeting running expenses, and debts are heaping up, they should act like level-headed business men, and change their methods and plans. When one year has proved that the financial management has been wrong, let wisdom’s voice be heard...

“In some of our schools the price of tuitions has been too low. This has in many ways been detrimental to the educational work. It has brought discouraging debt; it has thrown upon the management a continual suspicion of miscalculation, want of economy, and wrong planning; it has been very discouraging to the teachers; and it leads the people to demand correspondingly low prices in other schools. Whatever may have been the object in placing the tuition at less than a living rate, the fact that a school has been running behind heavily is sufficient reason for reconsidering the plans and arranging its charges so that in the future its showing may be different. The amount charged for tuition, board, and residence should be sufficient to pay the salaries of the faculty, to supply the table with an abundance of healthful, nourishing food, to maintain the furnishing of rooms, to keep the buildings in repair, and to meet other necessary running expenses. This is an important matter, and calls for no narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income not only to pay the necessary running expenses, but to be able to furnish the students during the school term with some things essential for their work.

“Debts must not be allowed to accumulate term after term. The very highest kind of education that could be given is to shun the incurring of debt as you would shun disease.”--”Testimonies for the Church,” Vol. 6, pp. 210, 211.

Hence, unless parents, guardians, and all Present Truth believers, herewith resolve that they will come up to the help of the Lord by making a covenant by sacrifice, thus placing themselves squarely under the burden not only of relieving the school of its present indebtedness, but also of maintaining it in the future, the management will have no alternative but to proceed according to the instruction set forth in the foregoing quotation from the Spirit of Prophecy, which would mean that a number of worthy students now enjoying the advantages and benefits to be secured at no other school than Mt. Carmel would have to leave because of an inability to meet the increased expenses.

Brethren, in the fear of God, read Judges 5:23 along with "Testimonies for the Church," Vol. 5, p. 284, paragraph two, and take heed.

Some Need to Awake.

Now in the time of the blazing of the light, of the sounding of the trumpet even those who profess to be awakened from their Laodicean "sad deception," are, when it comes to the matter of reform and of the great need to support the cause of God, still soundly asleep. There are hundreds of professed Present Truth believers who barely pay their tithe, and still others who pay neither tithe nor offerings, yet all of whom profess to be reformers, and expect to participate in all of Mt. Carmel's benefits!

Several faithful sisters have offered to loan us a little money, of which, however, we have not availed ourselves because of the fact that the total sum is not sufficient to meet our wants. Therefore, we are extending the opportunity to all Present Truth believers to come to the help of the Lord. By starting a systematic free will offering, and by loaning us some of their savings, all can have a part in this grand and glorious work. The money loaned to the cause of God will be far safer than in any worldly treasure house. In the following paragraphs, we shall present our needs, and those who are moved to come up to the help of the Lord now in a financial way, may do so by applying their means as the Lord may direct within the scope set forth.

Our most urgent need on Mt. Carmel is the completion of our water system. Our next most pressing need is that of dormitory, school, and other buildings. Thirdly, we greatly need about a quarter of a mile of paved road in order to avoid waste of time and wearing out our machinery during the rainy season.

The foregoing improvements must be made before next fall if we are by then to put into operation our training school, to which we must add a small sanitarium and equipment. Besides the camp building project, above mentioned, we need to print a new tract, and replenish the supply of our free literature.

The approximate total amount of money required for materials on the above mentioned projects are as follows:

\$500.00	Pipe.
\$100.00	Cement.
\$200.00	Pump.
\$150.00	Electric Wiring.
5000.00	Building material.
1000.00	Road Material.
1500.00	Free literature.
\$8,450.00	

Then, too, the interest on the mortgage against the real estate, amounts to \$474.00 for 1937. There can be no better security than this property and we hope that some of our brethren will awake, and place as much as they can to this fund, in order to secure their money, and save to the cause the interest on the mortgage. However, if the loans which come in do not total at least \$8,400.00, which is the principle on the mortgage, we shall be disposed to return all pledges made to this fund, as we must either pay the entire amount of the mortgage or else be subject to the annual payments with full interest.

The above paragraphs do not present all our present financial problems, nor the need of reformation in individual and collective responsibility. Some companies of believers have sent their children to the Mt. Carmel Academy, where they can receive a Christian training and education that will not only equip them to take an active part in this great final message, but also will fit them for life eternal; and at the mere cost of ten dollars a month for room, laundry, board, tuition, etc., have fallen delinquent, which compels Mt. Carmel to finance the school, for her responsibility toward the children does not permit her to send them home.

Some Present Truth believers are staying home doing nothing, and living on charity, whereas others are endeavoring to enrich themselves with the goods of this world, while we are in need of men to work in the cause of God.

Do not feel, my brethren, that without your support the cause of God must die out, or that your money must keep it up, but rather you should realize that you need to take a whole-hearted active part in it in order to provide for yourselves a treasure "where neither moth nor rust doth corrupt, and where thieves do not break through and steal; For where your treasure is, there will your heart be also." (Matt. 6:20, 21.)

To the Sick and to the Well.

Are you in a run-down condition? Does your system require more minerals, more vitamins? Does your diet call for concentrated vegetable tonics? Or, are you in good health, and do you wish to maintain this inestimable blessing? If you can answer yes to any of these questions, then take that tonic which the Lord, Himself, has for you.

Many who could be well are, because of a deficiency of minerals and vitamins, in a run-down, sickly condition, and are thus subject to almost any disease. Therefore, in order to replenish their depleted, rundown system, with a sufficient amount of minerals and vitamins, it is necessary to

drink the Juice fresh greens--concentrated minerals and vitamins. God intends that by so doing we shall supply the human machine with the required vitamins and minerals, and not by using commercialized grain, and vegetable extracts, which are inferior to fresh juices, and which are too costly for one possibly to purchase in large enough quantity to supply the vitamin and mineral deficiencies of the blood.

Moreover, why spend money for the various concoctions of concentrated vegetable minerals and vitamins put up in the form of liquid, powder, and pill, and sold at a large profit, when you can go out into your own garden, pick a few greens, extract the juice, and have for yourself the cheapest, very best, and most nourishing, concentrated vitamin-mineral tonic that there is?

This is God's cure for mineral and vitamin-starved human beings; and His counsel to those who are well is that they shall include in their diet a greater proportion of fresh vegetables than any other food. If you do this religiously, believing that this is God's special prescription for your ailment, you shall hear Him say, "According to your faith be it unto you."

"Leaving the Work Unfinished".

Many Present Truth ministers have made the grave mistake of leaving for a new field of interest before a solid foundation has been laid in their old field of labor. Thus, interests have been left to die out, and the work of God has been just that much retarded. This is not in God's order, for, as is set forth in the following statements from the Spirit of Prophecy, He required His ministers to do their work with thoroughness, leaving their work effectually bound off.

"A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. They should lead young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them....

"Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, without proper investigation, he is authorized to go. This is wrong; he should finish the work begun; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan...and many are driven where they can never again be reached.

A minister might better not engage in the work unless he can bind it off thoroughly."--"Gospel Workers," pp. 367, 368.

"In every place that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed...It is for you to carry forward the work as the Lord has said it should be carried."--"Testimonies for the Church," Vol. 9, p. 141.

If, in any field that is entered, a solid foundation is not laid, then whosoever shall labor in this place "hereafter will have uphill work, and must carry a heavy load, because the work has not been faithfully bound off, but has been left in an unfinished state."--"Testimonies for the Church," Vol. 5, p. 254.

Though, in prospect, far-off fields always look greener than those immediately about us, the hope is invariably disappointed in the end. Hence, do not, until you have laid a solid foundation, and have thoroughly finished your work in one field, leave it to enter another place.

Important Notices.

No. 1.

We request that all, who are devoting full time to giving the message, please write in and secure workers' monthly report blanks.

No. 2.

Address all mail to Mt. Carmel Center, Waco, Texas, instead of Mt. Carmel Center, Lake Waco, Texas.

No. 3.

When sending in remittances by mail, it is safer to send them by check or Postal Money Order, and made payable to The Universal Publishing Association.

IT SATISFIES MORE.

"Although I have been an Adventist since 1913, I do not get to attend Sabbath School and church. But I do receive the Symbolic Code, and though I am past seventy-four years of age, I can still read, and this Present Truth magazine means more to me, and brings me more joy, than all the sermons I could listen to, for I believe that it carries the truth for these last days."

(Signed) Mrs. A.K. Rogers
Oklahoma.

GLAD FOR THE CODE AND TO SUFFER FOR MY LORD.

"Please send me the 'Code,' for I like to read it, and am thankful for the new light which both it and 'The Shepherd's Rod' books and tracts bring to us.

For the truth's sake, we are suffering persecution in our church here, but we re-

member what our Saviour suffered for us. It is worth it....
Pray for us.”
(Signed) Mrs. S. A. D.
Florida.

WE TWO, 12 AND 8, COME TO MT. CARMEL'S AID.

“Although I do not have the privilege of being at the Mt. Carmel school, I want to join the testimonies which come out from time to time in the Code, and which are precious to my soul. As I read them, I can just imagine myself in school at Mt. Carmel though I go to church school at home, where my mother teaches me about the eleventh hour call. I want to say that I am 100 per cent a SRod believer. Pray for me that I may come up to the standard that I found in ‘Testimonies for the church,’ Vol. 6, p. 147, and in 2 Pet 1:10, 11.”

(Signed) Lauranelle McTyre, age 12

“I am very thankful for the SRod message that has helped me to draw closer to Jesus. I am studying the message, and am happy to be a Shepherd's Rod Seventh-day Adventist. I want to be at Mt. Carmel, but I love to read the letters that come from this center even if I do not have the privilege of being there just now.”

(Signed) Buster McTyre, age 8

NEGLECTFUL BUT NOT FORGETFUL.

“May the Lord pardon my long neglect in not expressing before this my appreciation of the ‘Code’ and other Present Truth literature. I think all of it is wonderful. I have been a believer of Present Truth for a little over a year, and am indeed rejoicing in it. The Lord certainly is merciful to send us such a stirring message to arouse us from our Laodicean condition, in order that we might not be lost: and we ought continually to thank Him for the merciful warning.”

(Signed) Mrs. E. L.
Portland, Ore.

WISH TO SEE IT FINISHED AND WILL DO HER PART.

Dear Sister-----:

“For some time I have been reading and enjoying Present Truth literature. Especially do I enjoy The Symbolic Code and so far as I have read, I am very much in harmony with all that it and the other publications teach.

“I am longing for this work to come to a close and, in helping to finish it, I feel perfectly willing to do any part

that the Lord may assign to me.”

(Signed) Mrs. H.
Keene, Texas.

AN OVERSIGHT.

Question No. 156: “We are unable to harmonize the statement on page 8 of the tract, “Dardanelles of the Bible,” one of which says that the house of Israel is the twelve tribes, the Northern kingdom, and the other that Israel is the ten tribes?”

Answer:

Due to an oversight on the part of the proof reader, the word “either” was allowed to be omitted. Thus the statement: “‘The house of Israel’ denotes the twelve tribes, or house which constituted the northern kingdom,” should read “The term, ‘house of Israel,’ either denotes the twelve tribes, or those which constituted the northern kingdom.”

WE CANNOT ANSWER.

Question No. 157: “I wonder if you have published anything on Daniel 11, especially from verse 40 and onward. I note that Sister White stated that the power of verse 45 is the same power that received the number 666 and that it shall come to its end instead of Turkey. Then where and what is the tabernacle that shall be planted in the holy mount? If you will explain this for me, I shall be grateful.”

Answer:

We have published but little on Daniel 11, other than that quoted from “A Word to the Little Flock,” and we have no light, as yet, on the questions asked.

Health Wave.

HAVE A GARDEN and BE A KING.

As spring is here, let your vegetable garden be so planned as to supply your table with an abundance of legumes, and greens; especially of the latter, for nearly all need far more mineral salts and vitamins than we are accustomed to having because of the great amount of bulk in greens, it is almost impossible to get in salads alone enough solvent minerals. So in order to supply the blood stream with a sufficient amount of minerals, extract the juices of greens, and make into a delicious drink, adding milk if you desire.

By having a garden of your own, you can live like a king. There are many ways to prepare vegetables, legumes, roots, greens, etc., so that you may have a variety of palatable dishes from which to choose. Greens combined with natural rice, whole wheat macaroni, noodles, potatoes, tomatoes, onions, or some other variety, make a healthful and tasty dish. These may be stewed or made into a delicious, wholesome, unsweetened pie, or turnovers.

BRAN and WHOLE WHEAT MUFFINS.

Without, baking powder, Soda, or Cream of Tartar.

Ingredients.

2 cups bran.
3 cups sifted whole wheat flour.
1/4 cup oil.
1 T. natural sugar.
1 t. salt.
3 eggs.
3 cups cold water.

Formulas.

Separate eggs, placing whites in one mixing bowl, and yokes in another. Then, while beating yolks, slowly add the oil, salt, sugar, and water, in the order named. Set this mixture aside, and whip whites to medium stiffness. Add flour to first mixture, and thoroughly combine. Gently pour this batter over the whites, using a spoon to fold them in. (Do not stir after batter is added to whites). Drop into heated, oiled gem irons, and bake twenty to twenty-five minutes. This recipe will make 1 1/2 dozen medium sized muffins.

VEGETARIAN BREAD SPREAD.

Break into a round-bottomed bowl one medium sized egg. Add 1 to 3 teaspoon salt, then with a wire whip (not an egg beater), beat, and at the same time slowly pour into center of bowl any good vegetable oil. Continue beating until you have used about one pint of oil, or until the mayonnaise is quite stiff. Then, while beating, add juice of one small lemon, and you will have the finest, most healthy bread spread, free from all impurities.

The Light Shines Brightest in the Middle of the Road--
Safety First.

Satan, represented by human beings, is ever busy distracting Present Truth believers, destroying their influence among the people, and thus making the truth of none effect. His great and lasting victories have not been won by opposing the truth, but rather by professing strictly to advocate every precept of it, and by showing great reverence and zeal for its advancement, thus gaining the confidence of the people, and making them believe him to be a zealous minister of God and a friend of His people. Then, having beguiled them into placing confidence in him, and into being perfectly satisfied that he is leading them on to eternal glory, he easily and quietly leads his victims on to eternal ruin.

There is but one way of knowing that we are being led, by Christ our Lord, in the straight path to the pearly gates, and that is, by neither adding to nor taking from the Word of Truth, but by carefully following in the way of light, going not a step ahead of it, lingering not a step behind it, nor walking along its side-edges, but by following right in the middle of the road. Hence, let not your zeal for progress drive you ahead of the light and make you to walk in the darkness; neither let your caution against running too far ahead cause you to drop back and lag behind; nor yet let carelessness verge you toward the edges. Stay in the center of the road, where the light shines the brightest. Do not follow ideas which stand upon implications, upon enlargements, upon diminishings, of the meaning of authoritative statements. Says Christ: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life." (Rev. 22:18, 19.)

"But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20.)

Extremists never walk in the blaze of the light, but are always found ahead of it, and those who are passive invariably walk far behind it, while the careless and the indifferent stray to the edges. But those who are the true children of light never vary a step left or right, front or back from the brightest spot of the Christian's narrow road. In dress reform, the extremist, the passive, and the careless often take the position that the Christian's dress should consist of old, shabby, out of date clothes.

"Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been even untidy. Not only has there been a lack of taste and order in arranging the dress in a becoming manner upon the person, and in having the color suitable and becoming for a minister of Christ, but the apparel of some has been even slovenly. Some ministers wear a vest of a light color, while their pants are dark, or a dark vest and light pants, with no taste or orderly arrangement of the dress upon the person when they come before the people. These things are preaching to the people. The minister gives them an example of order, and sets before them the propriety of neatness and taste in their apparel, or he gives them lessons in slackness and lack of taste which they will be in danger of following.

"Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people, than would be made by a combination of

two or three different colors in his apparel.

“I was pointed back to the children of Israel anciently, and was shown that God had given specific directions in regard to the material and style of dress to be worn by those who ministered before him. The God of Heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that he may be honored or dishonored by the apparel of those who officiate before him. He gave special directions to Moses in regard to everything connected with his service. He gave instruction even in regard to the arrangement of their houses, and specified the dress which those should wear who were to minister in his service. They were to maintain order in everything, and especially to preserve cleanliness.

“Read the directions that were given to Moses, to be made known to the children of Israel as God was about to come down upon the mount to speak in their hearing His holy law. What did He command Moses to have the people do? To be ready against the third day; for on the third day, said he, the Lord will come down upon the mount in the sight of all the people. They were to set bounds about the mount. ‘And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes.’ That great and mighty God who created the beautiful Eden, and everything lovely in it, is a God of order; and he wants order and cleanliness with his people. That mighty God directed Moses to tell the people to wash their clothes, lest their should be impurity in their clothing and about their persons as they came up before the Lord. And Moses went down from the mount unto the people, and they washed their clothes, according to the command of God.

“And to show how careful they were to be in regard to cleanliness, Moses was to put a laver between the tent of the congregation and the altar, ‘and put water therein to wash withal.’ And Moses and Aaron, and Aaron’s sons, that ministered before the Lord, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord.

“This was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before him, when they came into his holy presence. And why was this? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it merely to gain his approbation? The reason that was given me was this, that a right impression might be made upon the people. If those who ministered in sacred office should fail to manifest care, and reverence for God, in their apparel and their deportment, the people

would lose their awe and their reverence for God and his sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into his presence, it gave the people an exalted idea of God and his requirements. It showed them that God was holy, that his work was sacred, and that everything in connection with his work must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those who approach nigh to God.

“From the light that has been given me, there has been a carelessness in this respect. I might speak of it as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of Heaven. That humility will be particular to have the person, and actions, and apparel of all who preach the holy truth of God, right and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself....

“A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably, because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set, who careth nothing about their dress, and his hearers did not want anything to do with such a class of people.

“Here, according to the light that has been given me, there has been a manifest neglect among our people. Ministers sometimes stand in the desk with their hair in disorder, looking as if it had been untouched by a comb and brush for a week. God is dishonored when those who engage in his sacred service are so neglectful of their appearance. Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest’s office. They were to have garments in accordance with their work, and God distinctly specified what these should be....

“God requires all who profess to be his chosen people, though they are not teachers of the truth, to be careful to preserve personal cleanliness and purity, also cleanliness and order in their houses and upon their premises. We are examples to the world, living epistles known and read of all men. God requires all who profess godliness, and

especially those who teach the truth to others, to abstain from all appearance of evil.”--”Testimonies for the Church,” Vol. 2, pp. 610-615.

“Do not catch hold of isolated ideas and make them a test, criticizing others whose practice may not agree with your opinion: but study the subject broadly and deeply, and seek to bring your own ideas and practices into perfect harmony with the principles of true Christian temperance.

“There are many who try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out their defects, but do not seek to direct the mind to true principles. Such a course often comes far short of securing the desired result. When we make it evident that we are trying to correct others, we too often arouse their combativeness, and do more harm than good. And there is the danger to the reprover also. He who takes it upon himself to correct others, is likely to cultivate a habit of fault-finding, and soon his whole interest will be in picking flaws and finding defects. Do not watch others to pick at their faults, or expose their errors. Educate them to better habits by the power of your own example.

“Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature--which are the laws of God--are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come.

“There is something better to talk about than the faults and weaknesses of others. Talk of God and His wonderful works. Study into the manifestations of His love and wisdom in all the works of nature.”--”Christian Temperance and Bible Hygiene,” pp. 119, 120.

Questions and Answers.

HOW READEST THOU?”

Question No. 153:

“The tract, of Ezekiel’s prophecy, ‘The Dardanelles of the Bible,’ p. 5, places the lamps of fire in the Most Holy place, thus showing complete ignorance of the simple facts in the case making a mistake that a child should recognize.”

Answer:

The only mention in the above mentioned tract, p. 5. of lamps of fire is in the quotation of scripture from the Revelation, which are John’s words. The author of the tract is simply quoting the words of the Revelator.

“How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and will not examine every important subject which

comes before them with thoughtful, prayerful study, and with sufficient caution and interest to see the real point at issue. They talk of matters which they have not fully and carefully weighed,”--”Testimonies for the Church,” Vol. 4, p. 361. “How readeest thou?”

SERVANTS ON EARTH OR IN HEAVEN?

Question No. 154:

“We have been approached with the criticism that the 144,000 have a special work to do ‘about the throne of God,’ of judging the wicked, and not a special work on earth of bringing in a great multitude. Please give us light on this subject.”

Answer:

From the vast wealth of proof that the 144,000 are to perform the special work of bringing in the great multitude, we cannot, in the space here available, present more than the following evidences:

The 144,000 escape the slaughter of Ezekiel “Nine (“Testimonies to Ministers,” p. 445; “Testimonies for the Church,” Vol. 5, p. 211), and go into all the world to bring in all their brethren. (Isa. 66:16, 19, 20.)

Virtually to the same truth, the ensuing statements attest: “All who are honest will leave the fallen churches, and take their stand with the remnant.”--”Early Writings,” p. 261. “Early Writings,” p. 24 says that “multitudes” join in the movement. There only remains now to ascertain exactly who constitute the remnant. This question is definitely settled in “Testimonies for the Church,” Vol. 5, pp. 475, 476: “The despised remnant are clothed in glorious apparel....A ‘fair mitre’ is set upon their heads... These are they that stand upon Mount Zion with the Lamb having the Father’s name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand.”

The above inspired statement proves that the 144,000 are the remnant, and that multitudes from the fallen churches will join them. One needs no further proof that the 144,000 have to do on earth the greatest work ever committed to man.

THE DIET FOR TRANSLATION.

Question No. 155:

“Does ‘Counsels on Health,’ p. 42 mean that we who are preparing for translation must lay aside all manner of vegetables, nuts, and roots, and thus live on grains and fruits only?”

Answer:

We do not understand that simply because in this one instance grains and fruits are mentioned, vegetables, nuts, and roots

should be discarded from the dietary of those who are preparing for translation, for in the same book, pages 114 and 115, we read:

“The mother should study to set a simple yet nutritious diet before her family. God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet.”

On page 42, only “grains and fruits” are mentioned whereas, on page 115 fruits, grains and vegetables of all kinds are urged the best articles of food for our dietary. Furthermore, on neither pages (42, 115), are nuts mentioned, but “Ministry of Healing,” p. 298 says: “With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts.”

Thus we see that our diet must be composed of grains, fruits, nuts, and vegetables of all kinds, including roots.

To take from an author’s writings, as the basis of a subject, one statement independent of all others pertaining to it, is not just, unless it is so warranted by the author himself. Had Sister White meant that we should use nothing but grains and fruits, she, herself, would have given the reason for including nuts and roots at one time, and excluding them at another time. Hence, inasmuch as she nowhere states that we should cease using vegetables, nuts, and roots, we have no right on the strength of some of her writings to urge upon anyone, burdens that are one sided, onerous, and impossible to carry out.

Still further, as those who are to be translated are to return to the same diet which, in the beginning before nature was marred by sin, was given to the holy family in the garden of Eden, God is now saying to us: “Behold, I have given you, every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” (Gen. 1:29.) This scripture teaches that the diet for those who are to be translated will be composed of herbs (grains and vegetables of all kinds) bearing seed, and the fruit of “every tree” (fruits and nuts) yielding seed.

When the Lord says in Genesis 3:18, 19: “And thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground,” we are not to understand that He added the herb to the man’s diet after he sinned (for herb bearing seed was a part of the dietary before sin entered), but simply that that which the earth produced without man’s having to sweat, man was from then on to produce from the soil by perspiration and hard labor.

Question No. 157:

“I am convinced that ‘The Shepherd’s Rod’ is not the message of the hour, because I believe that when a message comes from God, it will not make a separation among His people. You agree with my logic, do you not?”

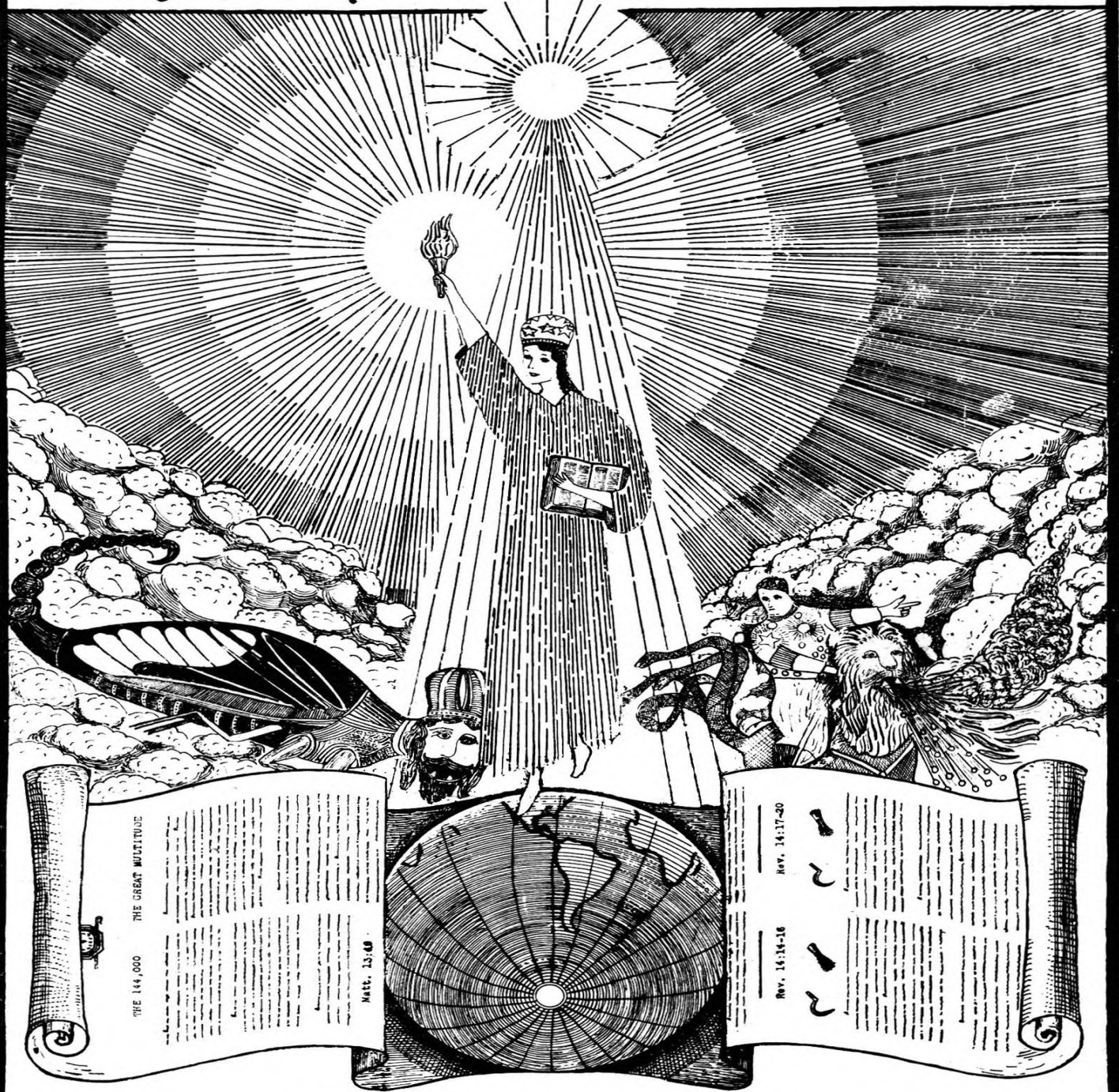
Answer:

To try to convince the questioner by a long-drawn-out article with proofs from the Scriptures, is needless, for the question reveals that the person is not acquainted with past church history. Therefore, the best way to answer his query is to ask him to tell us the number of times God has sent messages to His church that they made neither trouble nor separation among His people. If facts prove his answer, to be in favor of this question, then of course, as Christians, we must change our position, and admit that the SRod is not a message from God. But if past church history, disproves his logic, then, of course, we shall expect from him, as an honest Christian and a seeker for truth, a letter of confession, stating that his logic has not refuted the SRod.

The SRod message according to Ezekiel’s prophecy, chapter Nine and “Testimonies to Ministers,” p. 445, is to accomplish nothing else but to separate the people in the church!

Thus the fact that the message of the SRod brings a separation in the church, is another proof that it is a message from God.

THE SYMBOLIC CODE



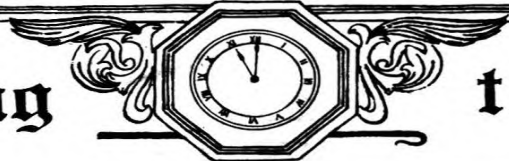
Vol. 3

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May-June, 1937

MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

GREETINGS FROM MT. CARMEL

ANGEL'S FROM ABOVE, AND CREATION FROM BELOW,
KEPT ME IN THE STRAIGHT ROAD

By Sr. V.T. Houteff

A little over seven years ago, a startling appeal from the courts of heaven came to me. An angel, invested with celestial glory, sufficient to illuminate the entire earth with light resplendent, was the messenger, and he, so unmistakably divine, addressed me through human lips. His voice was strong and clear as he announced that the time of "the great and dreadful day of the Lord" had arrived. But, sad to say, rather than finding me a fit subject for the kingdom, he found me in a "sad deception," fallen fast asleep. Then, suddenly being awakened from my "deep sleep," I stood awe-stricken, remorseful; and as I listened intently to him continue his discourse, my eyes began slowly to open.

To my indescribable joy, not a condemnatory word for my transgressions fell from his lips; but rather, an opportunity was given me to confess my sins, and to accept the high and exalted privilege of being one of the 144,000, who are to "stand with the Lamb on Mt. Zion."

As I pondered these good tidings my heart filled with ecstasy, and I was animated with zeal quickly to make the needful preparation, and to set my feet toward Mt. Zion, to keep the appointment that I did not even think of declining to make.

But since then, I have found that there is a far greater amount of work to do in getting ready than I at first realized, and that I must be without "spot, wrinkle, or any such thing." This seemed an impossibility, but the harder I tried to make the necessary changes in my life, the clearer I was able to perceive the glorious opportunities and privileges that afford the fond prospect of the time when the prophecies, which the prophets themselves longed to see fulfilled, shall come to pass. Thus my load was lightened and my path made clearer.

O, what a vast contrast there is between this, our happy outlook of an "exceeding and eternal weight of glory," and that of those who from day to day live empty, aimless lives of seeking only pleasures which, lasting merely for the time being, soon vanish into nothingness, leaving these poor squandered lives only the forlorn and hopeless prospect of the day of death and doom!

As time wore on, my eyes continued gradually to open more and more to the magnitude of the work--that of the ingathering of the 144,000 and the innumerable multitude--attached to the glorious truth brought by the angel of Revelation 18:1.

This solemn and weighty responsibility lay heavily upon my heart, and I endeavored to fill the place that

the Lord assigned to me in helping to spread the "words of life."

My experience in the message has taught me that for my labors for Him, He has given me more blessings than I could ever recount, many of which have come in the form of invaluable lessons, chiefest among which is that, when one is busily engaged in the Lord's work, he not only shuns many temptations, but also receives great rewards; whereas, if he is doing nothing, very little, or any less than he is capable of doing, he succumbs to temptations which cause him either to lose all interest in his "Father's business," or to criticize every advance step that the Faithful and True Witness may direct. Also, I have seen many who apparently manifested great zeal in the interest of Present Truth but who, having not had an experience with God, have not received any blessing. This sad condition has constantly reminded me of the warning given to us through Ezekiel:

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." (Ezek. 16:49, 50.)

But my more recent call to unite with Brother Houteff has placed upon me a far greater responsibility than that which thus far had been mine. This call I well realize did not come to me because of any worthiness in me, and although I am immeasurably thankful and happy in my lot, yet I have lost all self-reliance, realizing now more fully than ever the never-failing surety of the promise of my Lord, Who will now, in the "closing work for the church," do no less for any of us than He did for His people in times past.

And Now I Shall Endeavor to Bring to You Nature's Voice from Mt. Carmel.

In the midst of harvesting, we can now understand some of nature's lessons better than we could some months ago when the crops were merely promising an abundance of grain. The prospects were such that we felt almost sure of reaping a greater harvest of wheat and oats than this vicinity had ever seen. However, though our high expectations are not altogether disappointed, yet we have gathered less than two thirds of the amount which seemed assured in prospect but a few weeks ago.

This shortage is due to the crop's receiving no April rain. Hence, all that stood between our field's yielding but a partial crop and its yielding

a full crop, was one rain.

Its being true that nature is God's open book to all nations, tongues, and peoples, be they small or great, learned or illiterate, we are admonished by the lesson from this year's harvest to avail ourselves of the moisture (truth) from above while we are now in the time of the latter rain, which is to give us the development that will recommend us to the heavenly garner. Therefore, just as the complete success of Mt. Carmel's crops depended upon the April-May rains, so the completeness of our holiness and salvation depends upon the showers of the "latter rain" (teacher of righteousness--Joel 2:23, margin) as God, Himself, is the "husbandman" of the field, and the Creator of the rain, He would not cause either too much or too little rain (Present Truth) to fall upon the grain (church). Consequently, we who have the opportunity to make use of all the Present Truth (rain) which God sends, will, if we in any way deprive ourselves of it, fail in our Christian development, as did Mt. Carmel's fields fail in their development, falling short of yielding a full crop to the "Husbandman" Who hath long waited for His "first fruits" of the promised seed.

As a secretary of the reform movement, I have seen, in my observation of the field of "wheat" (Present Truth believers), that some are letting the showers pass by. They are not only failing to make use of the "rain," but are even brushing from their garments the drops, fearing that it will do them harm! They see the rain falling, but rather than helping themselves to it, they are wasting their time gazing at the clouds (messengers) which carry it, thinking thus to know whether the clouds are traveling in the way in which mortal minds think right for rain, or in the way in which God made them go to drop their rain.

As I look with grief upon this sad condition, I cannot help but cry aloud to the field: "Shall the axe boast itself against Him that heweth therewith? or shall the saw magnify itself against Him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." (Isa. 10:15.)

O, Brother, O, Sister, are you studying "the face of the sky," or the "signs of the times"? (Matt. 16:3.) Are you more interested in the movements of the clouds than in the rain which they drop for you? Awake! Awake! dear Present Truth believers who have gone back to sleep! Do you not realize that you need even the smallest of the showers, and that your growth and attainment "to the stature of the fullness of Christ" depends upon your absorbing all the showers? You need every drop of rain which God sends, and you will be called to account for all to which you have had access.

We are commanded by the great I AM, "faithfully and fearlessly" to "warn those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter."--"Early Writings," p. 189.

"Seemeth it a small thing unto you to have eaten up the good pasture [truths that please you], but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters [the greater truths], but ye must foul the residue with your feet? And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." (Ezek. 34:18, 19.)

Do not, my brothers and sisters, abuse God's mercy, and turn a deaf ear to His pleadings by questioning and criticizing everything now "in the unfolding of truth," when you should be feeding on the "green pastures" and on the holy "rain," lest He surprise you at your "unholy feast." ("Testimonies for the Church," Vol. 5, p. 690. Why should we be like the Jews of old who questioned and criticized Christ's work, character, and experience, all the way from His parentage to His resurrection? They thought themselves wise in doing this, but as their deeds later proved both to themselves and to the world, they were but fools. And now may we, brother, sister, profit by their experience, and take the Lord's advice to lay aside all human wisdom and become child-like, so that He may fill us with divine wisdom, thus proving both to ourselves and to the world that we are not as the Jews of old. God has delegated no one either to look after or to supervise His work. He is well able to take care of it, and without our criticisms, but He cannot take care of our salvation if we do not allow Present Truth to "engross the whole mind, the whole attention" ("Early Writings," p. 118), to impel us to spread the message, and to eradicate our long cultivated evil habits, rather than to allow Satan to urge us to try to direct the work.

"The time has come to make decided efforts in places where the truth has not yet been proclaimed. How shall the Lord's work be done? In every place that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. It is not for you to be intimidated by outward appearances, however forbidding they may be. It is for you to carry forward the work as the Lord has said it should be carried. Preach the word, and the Lord by His Holy Spirit will send conviction to the minds of the hearers. The word is, 'And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.' Mark 16:20.

"Many workers are to act their part, doing house-to-house work, and giving Bible readings

in families. They are to show their growth in grace by submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's word, the efficiency of the Holy Spirit will be seen in their life-work. There will be seen an intensity of earnest effort. There will be cherished a faith that works by love and purifies the soul. The fruits of the Spirit will be seen in the life."--"Testimonies for the Church," Vol. 9, p. 141.

I cannot express how earnestly I hope and pray that every Present Truth believer may gain an experience with God and receive even greater blessings than have

“WHO ART THOU THAT JUDGEST ANOTHER MAN’S SERVANT?” (ROM. 14:4)

To Whom It May Concern:

Dear Brother-----:

Brother W. kindly passed on to me your recent letter to him, and as it has been some time since I last heard from you, I was very much interested in reading it, and in learning that you are getting along so nicely in your farm home. But above all, I am happy to know that your faith in the message, is good. However, I am indeed grieved by your unwarranted statements in reference to the management of the sealing work. Hence, I am taking occasion to write to you.

In your letter, I read: “I believe the messenger and the message as much as ever, but I cannot understand some things, and the only consistent thing to do under these circumstances is not to fight the message or the Messenger, but occupy your time in such lines as you can feel that you are happy in the Lord and wait results.”

It is fatal rather than wise, my brother, to state that you believe in the message and the messenger, and yet turn right around and by your writing to tempt others to follow your example by merely occupying their time and waiting for “results,” when, contrary to your philosophy, the message in which you say you believe instructs you not to “occupy your time” as you now do, but to “Plead with your mother, plead for [saith the Lord] she is not My wife, neither am I her husband.” (Hos. 2:2) ‘Turn the heart...of the children to their fathers, lest I come and smite the earth with a curse.’ (Mal. 4:6.)

Moreover, the Spirit of Prophecy counsels: “Those who refuse to accept and obey God’s word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.”--”The Great Controversy,” p. 527.

In the face of these specific instructions I cannot see, Brother -----, how you can understandingly say, “I

I. I shall do my part to help answer my own prayers in your behalf, and to grant my heart’s desire, by doing what little I can for you, my brothers and sisters, whether it be in person or by correspondence, or by my endeavors to exert the kind of influence that will direct your minds to the One Who, by His death, made possible our doing even “greater works” than He.

I heartily thank all who have helped make our burdens lighter by their whole-heartedly cooperating with us in this great work of gathering the firstfruits, and for your fervent prayers in our behalf.

believe,” while you do not comply with the requirements of the message in which you believe. Your letter plainly reveals that you have settled on “your lees,” and are, without fear of the evil that lies at your door, waiting for “results,” thus doing the very thing that God in the following language condemns:

“And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.” (Zeph. 1:12.)

Had you lived in the days of Lot, and had you believed in his message, but simply because you did not “understand some things” you, as his sons and daughters, did not respond to his earnest plea--”escape this night for thy life”--but waited for “results,” would you have escaped from the “fire and brimstone,” which reduced to ashes the most proud cities of the plain?

Again you say: “I am thoroughly convinced of one thing,...and that is the fact that Brother Houteff’s management is human...his work is that of an interpreter, and in this respect he shines in my estimation.”

I shall not at all attempt to defend my case, Brother, but will leave it to Him Who is the “Householder”, letting Him defend His Own work and management. However, suppose my management is “human,” am I to be blamed if God, according to your thinking, is not interested enough in His work than to allow human wisdom to manage it? Am I responsible if He is not taking the management in His Own hands?

I believe He is more interested in the work and its management than you and I will ever be, and if for some reason He does not see fit, as you think, to instruct me in all the details of the work, then He must, to be wise and consistent, have called on some one else to assume the management of His great work. Hence, why does not that one come forth to take this heavy load from my shoulders? And if God has not called on

someone else besides me to assume this great responsibility, what shall you and I do about it? Shall we sit down on "our lees" and wait, although He says, "Go"? In the case of such a predicament, if we should select someone who has no special call from God, will his management of the work be divine if my management is not? You will pardon me for my sincere questions though a bit immodest they may be, for I am trying to help you view the situation from the angle where the light shines clearest. If we should appoint someone not appointed by God, Himself, especially if that one be less informed in the message than he who is managing now, would our appointee's human wisdom be less apt to mismanage or make mistakes?

At any rate, as you think that some improvements must be made in the management, then why are you "waiting for results"? Why not come to the help of the Lord? Truly, Brother, ----, those who are best equipped to take an active part in the work, are the very ones who are waiting to see "results" from us fellows who have neither talent nor experience. And if the work should make good enough progress in our hands, do you suppose that they will then quit "waiting", and join whole-heartedly in the work? And if they should then come to help, will you please tell me what need we or the Lord would have for them so late? Moreover, would their "waiting results" now, promote them to the management then?

You say, substantially, that "Brother Houteff's" work is that of an "interpreter" and not a manager, but our tract No. 1, in which you claim to believe, and of which kind of interpretation you say, "He shines in it, in my estimation," explains that Ezekiel represents the messenger of today, and in it the words of God are quoted saying: "Son of man, I have made thee a watchman unto the house of Israel." (Ezek. 3:17.)

After you made the above mentioned statements in your letter, you then endeavored to polish them up a bit, and establish them by bringing in the prophets of old on the one hand, and the Papacy on the other hand. You claim, "That the prophets themselves were not always sure where they stood in matters of advice." However, you have not only failed to give a reference of such an account, but also to consider the king's testimony of the prophet's wise counsel, and to hear the pertinent rebuke which Christ gave against such an unwarranted statement. Hence, I quote: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." (2 Chron. 20:20.) "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.)

I am not urging you to believe every word that is spoken by me in every day's passing conversation, but I am trying to make you realize that, for the sake of Christ,

as well as your soul, you should believe all that is written. Now, I ask you, Brother -----, what if King Jehosophat, at the time that "the children of Ammon, Moab, and Mt. Seir came up against Judah," had, by failing to believe and to heed the prophet Jahaziel's advice in the matter of the battle, taken the position which you have taken, or that which king Saul took, would he have defeated his enemies, or would they have defeated him? Or, when did God ever excuse the multitude who failed to take heed to every detail of Moses' management?

You hold that absolute obedience to the prophet's words will run into papal bondage! This is too extravagant a statement for a Present Truth believer to make, and you have not this time levelled an objection only against me, or against God, but against both Him and Moses in the time of the Exodus movement. For if you now think that such a government is tinctured with papal spirit, does not your statement also imply that, figuratively speaking, the Exodus movement took the people from the frying pan only to throw them into the fire?

The message and its Scripture interpretations, in which you profess to believe, prove that the Mosaic movement was a type of the one which is now in progress, and unless you, my dear Brother -----, radically change your mind, and the opinion which you are now holding, and allow Christ to take the reins in His Own hands, you will never have a part in the kingdom which this message is about to set up.

Quoting further from your letter, you say, "Brother Houteff is a messenger of the Lord, but he does not realize in his human weakness that he is attempting too great a problem in undertaking to manage everything! Moses himself had to be admonished by Jethro in this particular, and you will see changes in the same line ere long at Waco. He has made mistakes and will continue to make them, the same as you or me in this vale of tears."

Pardon me, Brother -----, but I think you are mistaken in saying that Brother Houteff "does not realize that he is attempting too great a problem in undertaking to manage everything," for I am in a better position than anyone else to know whether or not I realize my problems. I am not by choice, but rather by necessity, undertaking to manage "everything." Those who could and should be helping in the management have left me to do the work with children, sick women, and crippled men, while those who might be helping me are standing afar off, criticizing and waiting for "results." Yes, I am undertaking more than you perhaps will ever know--more, because in part, even those who are competent physicians, have left also their work for me to do, and are themselves doing nothing to help us in

our physical infirmities but to “occupy... time...and wait results.”

Today I had to treat six patients, and my wife had to treat two more. I then went to town to purchase a tire for our truck, and helped put it on, after which I wrote five letters, besides this one; edited the entire Code manuscript; not mentioning other business problems that called for my attention all day long. Yes, I even had to go twice to the farm to look after things; once to the dam to take care of an injured horse; twice to the water tank project; and drew plans for the tank and for other building construction.

While writing this, I was interrupted by a sudden call, and have just gotten through bandaging a certain brother’s fractured chest. And as the clock is about to strike 9:30 P.M., I shall retire at this juncture to rest until the rising bell rings at 5:00 A.M.

Good morning, Brother -----! Though I intended to rest until 5:00 o’clock, I awakened early, finding my mind possessed of the same thoughts that were there when I went to sleep last night, and as my sleep was gone, I felt that I had better get to my duties for the day, by endeavoring to finish my writing to you. It is now 3:45 A.M., and the weather looks like it will rain. While the south breeze is very cool and refreshing, I am glad to get ahead of the work before the heat of the day commences, but my mind again runs to the farm, wondering if a rain would do any damage to our oats, as some of the sheaves are lying in the field unshocked. But I will not worry you with the farm.

I have already heard Jethro speaking, but I do not, as did Moses, have the men to invest with some of the responsibilities; and yet, with but little help, I am expected in short notice to build this camp, and at the same time to care also for the work beyond. My help on this hill consists of ten men, one of whom is but little able to do much more than to take care of himself. We cared for him for about six months while he was sick in bed. Two of the others are crippled, one of whom is a nervous wreck, and the other of whom walks with a cane and two braces. Two others are young and inexperienced. Only five of these ten men are experienced in working, and two of these are among those not in good health, as above mentioned. One is a carpenter by trade, (and at night a doctor by necessity, giving regularly two half hour treatments), another a plumber, the third, a plasterer, the fourth, a bookkeeper, and the fifth, a school teacher. With this number of men, I am expected to clear up the land, put up the buildings, construct the water system, build roads, teach school, do the farming, take care of the cattle, etc., etc.

I most heartily agree with you that there will be great “changes in the same line ere long at Waco!”--not in that sit down and “wait results,”but rather in that you brethren come forward and share in the weight of the

load.

I am sorry, Bro. -----, that you have allowed the enemy to confuse you so, but what is still worse is that instead of teaching the message, you are by your writing scattering seeds of confusion! Ask yourself the question: Are my letters in any way helping those who read them? Are they putting others to work for the message or are they urging even those who are now at work to follow my example? These pages prove that your letter contains no wisdom at all, and yet in it you are passing judgment upon the entire work!

The bell for morning worship and breakfast is about to ring, and as I have but five minutes to get there, I must not be late. Hence, I stop right here, and will endeavor to finish writing to you after breakfast.

Breakfast is now over, but before getting to my duties in the office, it took me a little time to give every man his work, and now having read my morning mail, I am ready to finish this unusually long epistle.

Your letter calls for more, but as I have already taken much of your time, here I stop, trusting that this reply will not be a hindrance to you, but rather a help in your eternal warfare, and that you will neither pass blind judgments on the work, nor waste your precious time by passing the mistakes of others to those who are not at fault. Believe me, Bro. -----, I have tried to save you from this terrible spirit of destructive criticism, and my prayer is that God will bless you and put your feet on solid ground.

Due to the fact that there are others who have fallen victims to this same “unclean spirit,” and who also have poisoned the minds of others, I shall publish this letter in the Code for the benefit of all, hoping to set them free. Furthermore, in the following paragraph I am quoting from the Spirit of Prophecy a few lines of instruction along this line.

“Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, instruction given through vision is disregarded.’ ...’By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins.”--“Testimonies for the Church,” Vol. 5, p. 672.

Sincerely your brother in Christ
for greater speed, more “eyesalve,”
less fault-finding, and no more
“waiting results,”
V.T. Houteff.

QUESTIONS AND ANSWERS

Is Mt. Carmel a Colony or a Training Center?

Question No. 158:

“Soon after headquarters removed from Los Angeles to Mt. Carmel, ‘The Symbolic Code’ stated that Mt. Carmel was not to be a place of colonization of able-bodied folk, but rather a training center where workers were to be quickly and thoroughly prepared for the field, but we are told that nearly all who go there remain, and that their training is almost entirely along manual lines; and also that plans are being formed for more extensive colonization. Is this information correct?”

Answer:

All of Mt. Carmel’s inhabitants are either attending school or working, for the institution. We have here no one whose staying would make for such colonization as the “Spirit of Prophecy” or the “Code:’ condemns.

We are sorry that not all can discern the difference between a colony and a training center.

Who Is the King of Mt. Carmel Center--God or Man?

Question No. 159:

“Just how much of the work at Mt. Carmel is under the direction of the Lord? Most of us have had a struggle to loose ourselves from the bands laid upon us by the church’s present leadership, and it seems no more than right that we have the assurance whether or not the Lord is directing in all the movements at Mt. Carmel, before we give to a few the submission which some seem to think is now called for.”

If all Present Truth believers would clearly think the matter through, they would realize that as God has promised to take the reins in His Own hands, it is His duty to fulfill His promise. Then all their confusion and perplexity over some aspects of the work, which begets irrational questionings and criticizings, would consequently cease.

Answer:

Moreover, they would then know that in the very nature of things all “the work at Mt. Carmel is under the direction of the Lord,” and no phase of the question would ever arise in their minds.

Furthermore, in view of the fact that the work on Mt. Carmel is contrary to all human plans, the following statement proves that the work here is directed by the Lord Himself: “The workers will be surprised by the simple means that He will use to bring about and perfect

His work of righteousness.”

Says the Spirit of Prophecy, “Close reasoners and logical thinkers are few.” “How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study, and with sufficient caution and interest to see the real point at issue. They talk of matters which they have not fully and carefully weighed.”--“Fundamentals of Christian Education,” p. 27; “Testimonies for the Church,” Vol. 4, p. 361.

“It is not for you to be intimidated by outward appearances, however forbidding they may be. It is for you to carry forward the work as the Lord has said it should be carried.”--“Testimonies for the Church,” Vol. 9, p. 141.

What Will the Poor Preacher’s Answer Be?

Question No. 160:

As we are troubled with many accusations against Brother Houteff, and as we do not know the exact truth of these charges, we kindly ask the Code to give us the true setting of them, so that we may be able intelligently and truthfully, and with meekness and fear, to give an answer to every man that asketh us a reason for the hope that is in us. One of the greatest sins of which they are accusing Brother Houteff is that he has two wives, the former of whom left him because she cared not for the Present Truth, the latter of whom is too young for him. Are these things so?”

Answer:

Satan never tells the truth; thus he has used his agents to spread many false reports such as the foregoing ones concerning Brother Houteff; who was a single man when, eighteen years ago, he came in contact with the Seventh-day Adventist message, and who at no time during these years has divorced any one, or married any one save the one with whom he now lives.

As to the matter of age, the following Biblical marriages represent a great disparity of years: Abraham, the father of the faithful, certainly took to himself a wife much younger than himself, for when he married the second time, he must have been over 140 years of age, as he was a hundred years old when Isaac was born (Gen. 21:5), and Isaac was forty years old when he took Rebecca (Gen. 25:20), at which time Sarah, Abraham’s first wife was yet living (Gen. 24:67), and Keturah, his second wife, was evidently somewhere under forty years of age, for she bare him six sons (Gen. 25:1, 2), which facts present a difference of at least a hundred years between the ages of Abraham and his second

wife.

Again, the Lord chose for His lineage, Boaz (a Jew), and old man, and Ruth (a Moabitess), a young woman (Ruth 3:10)--a union contrary to the principles held by Brother Houteff's critics.

Moreover, the Jewess, Esther, who was forbidden by the common rule of the Jews to marry outside of her own nation, was blessed in her affinity to the old Medo-Persian king, in that her nation was thereby preserved.

Still further, Joseph married the daughter of the idolatrous priest of Egypt, and Moses took for a wife an Ethiopian woman.

Thus we see from the above unions that no set rule can be fixed to govern each individual's case. Moreover, had we lived in the days of the aforementioned unions, and had judged them by our own standards, we would have separated ourselves from Abraham, in whose bosom the righteous are protected from hell's burning torments (Luke 16: 23-25); from Joseph, in whom the life of the ancient world was spared; from Moses, by whose hand the first-born in Egypt were either spared or destroyed, and all Israel freed from the Egyptian bondage; from Esther, by which act we, as Jews, would have destroyed ourselves at the hand of the wicked Haman; and from Christ, Who is our only life.

Brother Houteff's marriage is far more in accordance with the accepted customs of today than were the above marriages in their day. Abraham's case alone is sufficient to satisfy those whom the truth can convince. Moreover, as God knew beforehand what Brother Houteff was going to do, then were his marriage to cast reproach upon the purifying message, thereby causing anyone to lose eternal life, God, for that one's life, and for His Own honor, would not have intrusted His message to Brother Houteff.

Still further, inasmuch as God has continued to reveal truth through Brother Houteff since his marriage, there should be no reason for anyone to doubt that God not only approved of his marriage, but also led him to take this step.

Some reason that in ancient times people lived longer than they do now, and that, therefore, great differences in the ages of husband and wife were then permissible. However, we see no logic in such reasoning, for though the man lived longer than he now does, yet the woman also lived longer in those days than she does today.

Those who believe in Present Truth, yet continue to find fault with Brother Houteff's marriage, prove to us one of two things: either that they are shallow thinkers, or that they have no faith in what they believe, for the message teaches that we, as a part of the 144,000, shall never die. Therefore, if God has ever had reason to sanction marriages involving great difference of ages, He must certainly have now.

The trouble is not with Brother Houteff's marriage, but rather with those who judge Brother Houteff by their own standards. Had Brother Houteff married for the same reason that most others marry, then, of course, he could have taken a wife of almost any age, and it would have made no great difference to him. But Brother Houteff's critics seem utterly to forget that he has a tremendous work, and that he does not need a wife able only to make a home for him, but rather one most able to assist him in his work. Hence, an aged woman, or one without experience in the work, would be to him a hindrance rather than a help. Therefore, God has provided for him a "helpmeet" that will really help him, as he cannot successfully carry on the work while single.

We have already seen that, in most cases, the root of the trouble lies either with those who profess to be friends of the cause of truth, but who, themselves, were not walking in the light before the sealing message found them, and are not doing so now, or with those who have openly been doing everything to make the truth of none effect. Some of these, while professing to believe, have opposed every advanced step which the message has made, while others have, on the one hand, divorced their first wives and married again, and, on the other hand, either objected to Brother Houteff's getting married, or felt hurt because he did not take them into counsel to decide for him whom he should marry! Still others have married outside the truth, which facts prove that, by their own sins, they have been blinded, and that, as they zealously pick flaws in those who have "the words of life" for them, they are, instead of reforming, only descending deeper into darkness. This is Satan's most effective way of working, for by so doing, he is able to keep them in their sins, away from the flock that follows the Good Shepherd's voice.

The greatest trouble with most S.D.A.'s is that they are baptized in the name of the denomination rather than in the name of the Trinity. Consequently, if they see that the church is doing something which, to them, is not pleasing, they withdraw themselves from its fellowship, renounce the truth, and thus turn their backs on eternal life to face eternal death! Whereas, if Christ calls them to follow Him, and the church hears not His voice, they turn against Him to follow the church!

My brethren, make your decision on the merits of the message, itself, rather than on Brother Houteff's good or bad deeds. God has not delegated anyone of you to decide for Him Brother Houteff's marriage. Neither has He instructed any of you to take, as a criterion in settling your own case, Brother Houteff's marriage. Who knows but what God is testing you, who, like Peter, thought that you would stand with the message, regardless of what might come; but who are now showing your true relation to it?

We trust that you will no longer allow the great deceiver--Satan--to confuse your mind and

thus cause you falsely to accuse us, or to doubt that which goes from this office. God's council to you is: "Hear ye the rod, and who hath appointed it." (Mic. 6:9.)

"Arise, shine;" "before the coming of the great and dreadful day of the Lord...lest I come and smite the earth with a curse," "for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." (Isa. 60:1, 2; Mal. 4:5, 6.)

"Behold upon the mountains the feet of Him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." (Nah. 1 :15.)

"Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." (Luke 22:31, 32.)

Hence, do not be found among those who attempt to steady the ark, or who may say: "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."--"Testimonies to Ministers," p. 475.

Take your eyes off Brother Houteff and look unto Jesus through the message He sends. Anyone doubting the message because of Brother Houteff's marriage, would show not only great weakness, but also that he is following Brother Houteff instead of the message. You should be no more concerned as to what Brother Houteff does, than you are concerned as to what the ancient prophets of the Bible did. Be a student of the message instead of the messenger as you are a student of the Bible, rather a student of the prophets. This is your only safety against being bitterly disappointed in the end.

Who Are the Guardians of the Children Mt. Carmel or the Parents?

Question No. 161:

"Is it true that the pupils who enter Mt. Carmel Academy are not permitted to leave even though their parents may desire to have them return home? I have heard that the parents' wishes and instructions have, in some cases, been disregarded, and I cannot understand why Mt. Carmel should have so much to say in respect to our children, and why the parents' desires should be slighted. Will you please explain this to me?"

Answer:

Though it is not true that we hold students here against the express wishes of their parents, yet it is a fact that we are required not only to exercise a very careful

surveillance over them while here, but also that we assume a very critical responsibility in the matter of their being here in school. And our hope is that the parents shall not force us to be recreant to our trust. Moreover, the supervision which we must maintain over resident students, we must also extend toward all Present Truth youth of school age. The parents should sense that Mt. Carmel, as a spiritual mother, must assume not only this responsibility toward all her children, but also that of giving them a training of a vastly different and less inferior order than that which they have ever known either in their earthly parents' homes or in other schools. Were this not the case, then Mt. Carmel would have for the youth nothing better than that which they can receive elsewhere. If their parents do not expect Mt. Carmel to assume this responsibility and to give them an education superior to that which they could receive at home or in another school, then why should they even think of sending them here? Moreover, if Mt. Carmel, of whom is expected all the knowledge and the wisdom that Heaven sees fit to give, must, herself, be taught and instructed by the earthly parents, who, themselves, are but Mt. Carmel's children, then either Mt. Carmel is not what she ought be, or else the earthly parents are yet sound asleep and know not what they believe!

The rules of the school do not provide for students' leaving here at random, or upon any pretext, to go home or to go any other place, but rather require a very definite understanding, in a business-like way, before releasing any student placed here under our supervision.

If the world, which is under the dominion of Satan, is, in its moral philosophy, so jealous merely for the temporal future not only of its own progeny, but also of ours, that it resolutely and sternly compels all of school age to receive approximately nine months' instruction each year, then should one expect less of us who are to restore the first dominion, a theocracy under God? Ought we not, as Present Truth believers, who must carry the "words of life" to all the world, be even more jealous for the eternal as well as for the temporal future of its youth than is the world for the expected end of its children? Mt. Carmel, by divine command, assumes all the responsibility for the children's welfare, and not only requires that all of school age be in attendance at the schools of the prophets for at least the duration of the regular school term, but also, as a mother of a higher order, assumes responsibility for the youth during the summer vacation.

However, Mt. Carmel is not as yet organized properly to care for all, either old or young, but her plan is herein described, and she will do all that she can to line up all Present Truth believers with the Lord's program, and those who do not see their great need whole-heartedly to unite with the body will be isolated not only in spirit from the movement, but also in body from the kingdom.

Will you not then, my brethren, praise God

for “taking the reins in His Own hands”? Will you not sing: “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring, again Zion”? (Isa. 52:7, 8.)

We are commissioned to “Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts;” and to “turn the heart of the fathers to the children, and the heart of the children to their fathers.” (Joel 2:16; Mal. 4:6.)

God regards those who fail to comply with His requirements as unfaithful and disloyal to Christ, the Master Teacher, and to His cause. Parents need to learn that the children which God has intrusted to them are God’s Own heritage and not theirs. If they fail to respond to His earnest plea, what will they answer when He asks them, “Where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?” (Jer. 13:20, 21.)

Naturally, then, when parents, who have placed their children here in our charge, and who have thus made us responsible for their “flock,” suddenly decide, on the strength of one or another unwarranted provocation, to take them from the Academy before, the school term is over, we vigorously protest their decision, and do all within our power to keep the children here in school.

Such a situation could not possibly exist were it not for the sad fact that by far the great majority, even of Present Truth believers, but dimly comprehend the true nature and object of Christian education. “Many who suppose they are going, to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only on probabilities.”--“Fundamentals of Christian Education.” p. 311.

“The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life, and to enter at last upon the future, immortal life.”--“Testimonies for the Church,” Vol. 4, p. 418.

“The true object of education is to fit men and women for service by developing and bringing into active exercise all their faculties.”--“Counsels to Teachers,” p. 493.

“To bring man back into harmony with God, so to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life.”--“Counsels to

Teachers,” p. 49.

“The system of education established in Eden centered in the family.” Moreover, “The education centering in the family was that which prevailed in the days of the patriarchs.”--“Education,” p. 33.

From these brief statements, we see that the true education is to make the individual perfect in Christ, and that in God’s original plan for the education of His children, the family was to be the school; also that “This was the method of education that God desired to establish in Israel. But when brought out of Egypt there were among the Israelites few prepared to be workers together with Him in the training of their children. The parents themselves needed instruction and discipline. Victims of lifelong slavery, they were ignorant, untrained, degraded. They had little knowledge of God, and little faith in Him. They were confused by false teaching, and corrupted by their long contact with heathenism.”--Education. 34.

So it is with us today. In fact, “Said the angel, Ye have done worse than they” (“Testimonies for the Church,” Vol. 1, p. 129), with the result that parents now, more than the children, are in greater need than ever before of “instruction and discipline.” Hence, though, in God’s plan the family is still the ideal school, and thus, ideally, the place for “children of tender ages,” yet both experience and the word of God reveal that we have followed in the footsteps of ancient Israel to do even worse than they to vitiate by our practice the ideal of the family as the school.

Thus “to a great extent children who are to receive an education in our schools, will make far more advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children.” “Having always been indulged and never trained to obedience, it would be greatly for their advantage to be removed from their injudicious parents, and placed under as severe regulations and drilling as soldiers in a army. Unless something shall be done for these children who have been so sadly neglected by unfaithful parents, they will never be accepted of Jesus; unless some power of control shall be brought to bear upon them, they will be worthless in this life, and will have no part in the future life.”--“Fundamentals of Christian Education,” p. 313; “Testimonies for the Church,” Vol. 4, p. 429.

Therefore, it is more imperative now than ever before that Present Truth parents place their children in the school at Mt. Carmel, which God has provided for them, if they desire to see them saved.

Says the Spirit of Prophecy: “Students need to be placed under the most favorable circumstances

to counteract very much of the education they have received” (“Life Sketches,” p. 352), for “few have the instruction in religious lines that is essential....Children are in great need of proper education, in order that they may be of use in the world...Without this knowledge it is certain, that man will lose eternal life...The Lord calls upon the youth to enter our schools, and quickly fit themselves for active work. Time is short.”--”Counsels to Teachers, pp. 168, 84, 13, 493.

“Time is short, and what you do must be done quickly. Resolve to redeem the time. Seek not your own pleasure. Rescue yourself!” “The hours of probation are fast passing. We have no time--not a moment--to lose. Let us not be found sleeping on guard.”--”Testimonies for the Church,” Vol. 9, p. 200; Vol. 8, p. 252.

“In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to the schools where they will obtain an education based on a scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God’s will and way.”--”Counsels to Teachers,” p. 205.

“Our children should be removed from the evil influences of the public school, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. Thus students will be taught to make the Word of God the grand rule of their lives.”--”Counsels to Teachers,” p. 204.

“In sending children to the public schools, parents are placing them under demoralizing influences--influences that injure the morals and habits. In such surroundings, children often receive instruction that trains them to be enemies of Christ. They lose sight of piety and virtue.

“Many public schools are permeated by the baneful influence of boys and girls who are experts in sin. And the children who are allowed to play on the street are also obtaining a training that thoughtless parents will sometime learn leads to recklessness and lawlessness.”--”Counsels to Teachers,” p. 200.

“Parents should neglect no duty on their part to benefit their children. They should so train them that they may be a blessing to society here, and may reap the reward of eternal life hereafter.”--”Testimonies for the Church,” Vol. 4, p. 429.

That fathers and mothers fail not of realizing this great desideratum, God has laid upon them “the responsibility of giving a Christian education to the children intrusted to them. In no case are they to let any line of business

so absorb mind and time and talents that their children are allowed to drift until they are separated far from God. They are not to allow their children to slip out of their grasp into the hands of unbelievers...They are to train them to become workers together with God.

“There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers on the earth, the Lord calls on those who are Israelites indeed to serve Him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God.”--”Fundamentals of Christian Education,” p. 545.

“This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil.”--”Testimonies for the Church,” Vol. 6, p. 195.

“If God, in His providence, has established a school among our own people [at Mt. Carmel], and if in place of sending your [children] where [they] would be in the society and under the influence of those who love the truth, you place [them] in [a worldly class], who have no respect for God or His law, I ask you, how you expect the Lord will work to counteract the evil influence that must surround [them], and which you have voluntarily chosen. Will He commission his angels to do the work which He has left for you to do? God does not work in that way; He expects us to follow the light He has given in His word.

“When God was about to smite the first-born of Egypt, be commanded the Israelites to gather their children from among the Egyptians into their own dwellings, and strike their door posts with blood, that the destroying angel might see it, and pass over their homes. It was the work of parents to gather in their children. This is your work, this is my work, and the work of every mother who believes the truth. The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.”--”Testimonies for the Church,” Vol. 5, p. 505.

O, before it is forever too late, may the Spirit of God, with mighty force, send home to the hearts of parents, these fearful facts that they may quickly arouse from their long stupor, and fight for the lives of their children by placing them where God can save them!

To What Extent Is the Code Authentic?

Question No. 162:

“Shall we, without question, accept the instructions of the ‘Code’, or shall we accept only that which we see fit to accept? There is considerable talk that drastic changes are made in the material submitted. Personally, I would like to view the SRod writings as I do Sister White’s.

Answer:

The first part of this query is answered on the back of the Code, itself, paragraph 2.

The only changes that are ever made in the material submitted to the Code, are in respect to the laws of language--grammar and logic--but never in respect to doctrine. Other submitted material, is, to the best of our ability and with the help of the Lord, carefully read and scrutinized; and only such contributions as are in perfect harmony with the sealing message, and are both encouraging and beneficial to all who may read the “Code,” are sent to press. Therefore, those who study but part of the Code are depriving themselves of a blessing which others wish they might have.

Are Any Disqualified From Receiving the “Code”?

Question No. 163:

“Are any cut off from receiving the ‘Code’ because they do not conform to all of the requirements of ‘The Shepherd’s Rod’?”

Answer:

No one is taken off the Code list unless he requests that we do so, or unless we do not hear from him after a letter of inquiry, to ascertain whether or not he is reading it, has been sent to him.

Evils to End of the World or to the Loud Cry?

Question No. 164:

“We find in ‘Testimonies to Ministers,’ p. 49, that evils will exist in the church until the end of the world. If this be true, then how would it be possible for the church to be pure, free from tares, during the Loud Cry?”

Answer:

Many scriptures have come to light which prove that the church is to be pure, without spot or wrinkle, or any such thing, before the Loud Cry of the Third Angel’s Message goes forth. This is taught not only in the Scriptures, but also in the writings of the Spirit of Prophecy. Therefore, “Testimonies to Ministers,” p. 49 must be interpreted so as not to contradict other portions of Sister White’s writings, or the Scriptures. Consequently, “the end of the world” cannot be interpreted to mean either the time

after the second coming of Christ, or the commencement of the millennium, but rather the short period of time which brings the end of the world.

When we have come to the last hour of the day (from five to six P.M.), we recognize the fact that we are in the end of the day, even though the last minute has not yet come. Likewise, inasmuch as Christ’s parable of the vineyard is true to life, then according to physical analogy, we can understand the last hour (the eleventh) of the symbolical day of present human history to be only “the end of the world.”

Daniel’s prophecies are to be revealed “in the time of the end” (Dan. 12:4). Yet it would be unreasonable for one to conclude that these prophecies are to be revealed after the end of the world. Rather, they are to be revealed “at the end of the world,” when “His angels shall come forth, and sever the wicked from among the just.” (Matt. 13:49.) God has not commissioned the church to preach the gospel of an impure church, but to “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.” (Joel 2:15-17.) For, “All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us.” (Amos 9:10.) “And it shall come to pass, that he that is left in Zion, and he that remaineth in ‘Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.” (Isa. 4:3.)

“While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.

“When this work shall have been accomplished, the followers of Christ will be ready for His appearing.”--”The Great Controversy,” p. 425.

“Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the loud cry.”--”Review and Herald,” Nov. 18, 1908.

“Clad in the armor of Christ’s righteousness, the church, is to enter upon her final conflict. ‘Fair as the moon, clear as the sun, and terrible as an army with banners, she is to go forth into all the world, conquering and to conquer.’--”Prophets and Kings,” p. 725.

Are the First Fruits of the Dead Also of the Living?

Question No. 165:

“If Christ is the first fruits of the dead, is He

not also the first fruits of the living?"

Answer:

This query is answered in tract No. 3, "The Harvest," in the illustration on p. 44, of which the barley sheaf of the first fruits is pictured in type and anti-type; that is, the ceremonial sheaf of barley prefigured the resurrection of Christ, the first fruits, including those who arose with Him. These resurrected ones constituted the spiritual sheaf which, at the beginning of the judgment of 1844, was offered before the Father as a sheaf offering of the living firstfruits.

Could Revelation 3 be Identical to Ezekiel 2 and. 3?

Question No. 166:

"How can you prove that the tract on Ezekiel's prophecy, 'The Dardanelles of the Bible,' p. 12, is correct in saying that Revelation 3:14-18 is identical to Ezekiel 2:1 through 7; 3:4 through 7?"

Answer:

The questioner, having his mind free from prejudice, and being absorbed only with the subject in question, will, upon more closely and prayerfully studying the above mentioned tract, find his question clearly answered therein.

THE VOICE FROM THE FIELD

While on My Leave of Absence

Having been affiliated with the "Shepherd's Rod" message since its very inception in 1929, and having been in active service since shortly thereafter, I was granted a six weeks' leave of absence this spring. This vacation afforded many advantages, chief among which was a much needed rest. But while receiving this, I was able, in my visiting the Seventh-Day Adventist churches, also to get a general outlook on the harvest field, in respect to the progress of the message to the Laodiceans, and the need of a reformation among God's professed people.

I was greatly impressed with the zeal of the laity in bringing before others the Sabbath truth in the light of the impending Sunday bill which is now before Congress. They are ever eager to hear any expounding of the Scriptures by the ministry. But as I sat listening to the sermons, I could not bar from my mind the wonderful studies which we at Mt. Carmel are privileged to hear, and I longed to have God's professed people share with me that which He is sending to His people at this time--truth that was a "hidden pearl" but which, now when "the fulness of the time" has come, is in such abundance and so rich that prophecy calls it "butter and honey" (Isa. 7:15).

Those in the church are looking forward to "the time of trouble" which the Sunday laws shall bring, little realizing that previous to this last attempt to destroy the saints there is a special and a "closing work for the church" itself, as described in the following references: "The Great Controversy," p. 425; "Testimonies for the Church," p. 266; "Gospel Workers," pp. 297 through 304.

As I listened to the unwinnowed truth and conflicting views in this discourses I heard, the following thoughts came to my mind:

1. The purification of the church and the work she is to accomplish in the final harvest. ("The Great Controversy," p. 425; "Prophets and Kings," p. 725; Isa. 52:1; "Testimonies for the Church," p. 82; etc.)

2. The true meaning of the sealing of God's approval. ("Testimonies for the Church," Vol. 5, p. 216; "Christ Our Righteousness," p. 154; "Testimonies to Ministers," pp. 444, 445.)
3. The great privilege which is ours to become a member of that glorious "company," the 144,000, "the firstfruits" (Rev. 14:4), the antitype of the "firstborn" who on the night of the passover escaped the slaughter weapon of the death angel.

Then as the sweet thought that these poor truth-starved souls are privileged, just as am I, to be of the antitypical "firstborn," or "firstfruits"--the "sons of God"--kept growing bigger and bigger, it slowly transmuted itself into the pitiful picture of cattle herded inside a barbedwire fence to keep them from the green pastures. Then my thoughts were directed to the fearful and alarming command: "Slay utterly old and young, both maids, and little children, and women but come not near any man upon whom is the mark." (Eze. 9:6.)

But this mental picture was shortly submerged by another--that of a great army, composed of 200 million ministers so triumphant that Inspiration symbolizes them as "horses" whose "heads were as the heads of lions" (Rev. 9:17), of whom God "will also take for priests and for Levites." (Isa. 66:21).

I said to myself, if these poor souls could be allowed to hear the wonderful prophecy of Ezekiel Four which, among many other prophecies, no other message but "The Shepherd's Rod" has been able to interpret within the scope of logic, they would awake and leap for joy, exclaiming from their hearts, "Once we were blind, but now we see!"

All these privileges and consequences, yea, and many more, loomed before my mind's eye as I sat among those truth-starved congregations. I cannot express my gratitude to the Lord for "The Shepherd's Rod," which is opening the Scriptures to all who are willing to listen to a "Thus saith

the Lord,” and who are ready and eager “to come to the help of the Lord against the mighty.” Shall we not “arise” from our spiritual lethargy (“The Great Controversy,” p. 311; “Testimonies to Ministers,” p. 458), and thus show to all that “light is come,” and that the glory of the Lord is risen upon His people (Isa. 60:1)?

Only by diligent service may we hope to fill the place which God has for each one of the ever “living saints.” And if the subjects of the “kingdom of heaven” are comparable to the infinitesimal mustard seed, which grew up to be a tree, so that the birds of the air came and lodged in the branches thereof, then shall we not arm ourselves with the power of the “Spirit of truth” (John 16:13), and be among the few who “escape” the wrath of the Lamb and who “gather all their brethren out of all nations”? Is not this a more glorious experience to look forward to and talk about than that often discussed ‘fleeing time,’ which carries with it the conclusion that God’s people shall go into hiding instead of into glory?

Needless it is for me to say that I am happy to be back with my fellow workers, and now that I am again at my post of duty, I solicit your much needed prayers that I, as well as my associates, shall always be true to duty and faithful to the message, enduring “unto the end.”

That God may help every one of us so to live that when the “evil” falls “in the latter days” (Deut. 31:29), we shall be among those who have their names in the Lamb’s book of life, and who shall be delivered from the judgments of God and from the sword of the wicked, is my sincere prayer.

--Mrs. S. Hermanson

Solomon’s Wisdom Led Me to Accept the Shepherd’s Rod.

When I was a young boy, I found in the Scriptures how Solomon prayed for wisdom. Sensing that such wisdom in the things of God was good for me also, I began to pray for light and truth, and ever since have continued to do so.

Later I joined a church, but soon realized that there was something wrong with it. However, this did not discourage me. I continued my studying, hoping to engage in self-supporting evangelistic work.

The Lord helped me in my search for truth, and led me to join the S.D.A. church. After reading Sister White’s message on “God calls for a spiritual revival and a spiritual reformation,” I knew that God would soon start a reformation in the S.D.A. Denomination.

Then sometime ago, a brother from ----- lent me Volume One of “The Shepherd’s Rod,” which, though I read considerably, I did not at the time realize to be

the voice of God to me. But tract No. 2, showing God’s changing the leadership, convinced me of the truth of “The Shepherd’s Rod,” and now I am convinced on all points of this message and am fully satisfied that it is Present Truth.

The Lord has blessed me not only with this wonderful sealing message, but also with good health, and I hope to help gather the 144,000, and go through with them.

(Signed) John H. Betz

Wyoming.

The Code Reads My Mind.

“I eagerly look for the Code to arrive, and am always very happy to receive it. It helps me so much in my Christian experience, for it is full of valuable instruction. It answers questions that are always arising in my mind. I can hardly await its arrival.”

(Signed) Mrs. P. J. F.

Los Angeles, Calif.

All Studying, Believing and Working, Too.

Dear Brethren and Sisters:

“We are still studying the message of Present Truth, and are believing in it more strongly all the time. We are so thankful that it came to us, and we are doing all that we can for it here.

“We have two brethren studying the tracts, and we are ordering Volume One of ‘The Shepherd’s Rod’ to give to one of them. Our faith grows stronger all the time, and we are searching each day for every ray of light on Present Truth. Pray for us.

“Best wishes from your

“Brother and Sister -----”

Florida

WARNING.

Do Not Deeper Fall Into the Pit But Get Out.

Teachers of Present Truth, having before them the example of the tragic results caused by conflicting teachings by the S.D.A. ministry and, in addition to this, having been repeatedly warned to teach only that which has been revealed, and published, stand in great condemnation before God when they set forth conflicting or unauthorized views on any subject. Be absolutely certain that you are teaching according to that which is written, and not according to that which you may think should be or will some day be written.

Failure to comply with this requirement will disqualify anyone as a worker in this cause.

HEALTH WAVE

What Shall We Drink.

What shall we drink this coming summer? This question came home to me with forcefulness the other day while I was hoeing on a long row of corn. The sun was hot, and I had gone hours without water. Suddenly my ponderings were interrupted by a call from the Highway: "Ice cream? Soda pop?" I raised my eyes toward the road, and there saw a boy with a bicycle all loaded and ready for service. I quickly said, "No, thank you," and he drove off, no doubt disappointed and thinking that I was not only niggardly but also foolish to refuse a nice cool drink on such a warm day.

Had you, dear reader, been confronted with this, temptation, what would you have done? Do you not believe that God would have us know for sure just what we should do in such a case? I hear Him say:

"In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drank freely, it helps to supply the necessities of the system, and assists nature to resist disease."--"Ministry of Healing," p. 237.

"Thousands have died for want of pure water and pure air, who might have lived."--"Healthful Living," Chap. 4, p. 56.

Soda pop is adulterated with chemicals which are injurious to the health, and is made to sell and to keep your body poor and your pocket empty.

The combination of milk and sugar makes of your stomach a "moonshine vat." Eating between meals will make your dinner fit only for the bootlegger's still.

"Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must be first absorbed... Many make a mistake in drinking cold water with their meals. Taken with meals, water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or iced lemonade, drunk with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides those who indulge in their use become slaves to habit. Water is the best liquid possible to cleanse the tissues. Drink some little time before or after the meal."--"Review and Herald," '84, No. 31.

"If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, the vitals consumed, and have died in the greatest agony without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire which is consuming the vitals."--"How to Live," Chap. 3, pp. 62, 63.

One may try to quench one's thirst by drinking all the soda pop, or to "cool off" by indulging all the ice cream, sundaes, Coca Cola, pop, etc. that he can hold, but after all, to obtain the desired result, one must finally call for the Creator's only thirst-relieving cure--water.

Health Promoting Summer Drinks.

For noon meals during the summer months, if you wish to take a nourishing glass of liquid as food, we recommend the following drinks:

Fruit Drink.

Mash with a table fork two ounces of banana, strawberry, or similar fruit, then beat with a rotary beater until smooth. To this add one teaspoon of honey, and enough water to fill an eight ounce glass. Beat again, and serve with fruit meal.

Vegetable Drink.

Grind carrots fine, then press out the juice by placing them in a strainer cloth and twisting tight the cloth. This will partially extract the juice. (However, for sake of convenience and economy, a juice extractor is preferred. One can be purchased for as low as one dollar.) Then add a small amount of honey, a pinch of salt, and serve with vegetable meal.

Beets, celery, spinach, parsley, chard, and many other kinds of vegetables may be prepared in this same manner.

Health Promoting Winter Drink.

Take one ounce of unroasted nut butter and dilute with water a spoonful at a time, until the mixture is smooth, then add enough water to make one glass of liquid. Add one teaspoon honey, and beat with an egg beater. Serve with either fruit or vegetable meals.

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

IN THE INTEREST OF THE S.D.A. DENOMINATION.

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ's parables, on types and symbols, also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed--bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, "I do not know."

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of "the great and dreadful day of the Lord", who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, "fair as the moon, clear as the sun, and terrible as an army with banners." (Isa. 62:1 through 7; "Prophets and Kings," p. 725.)

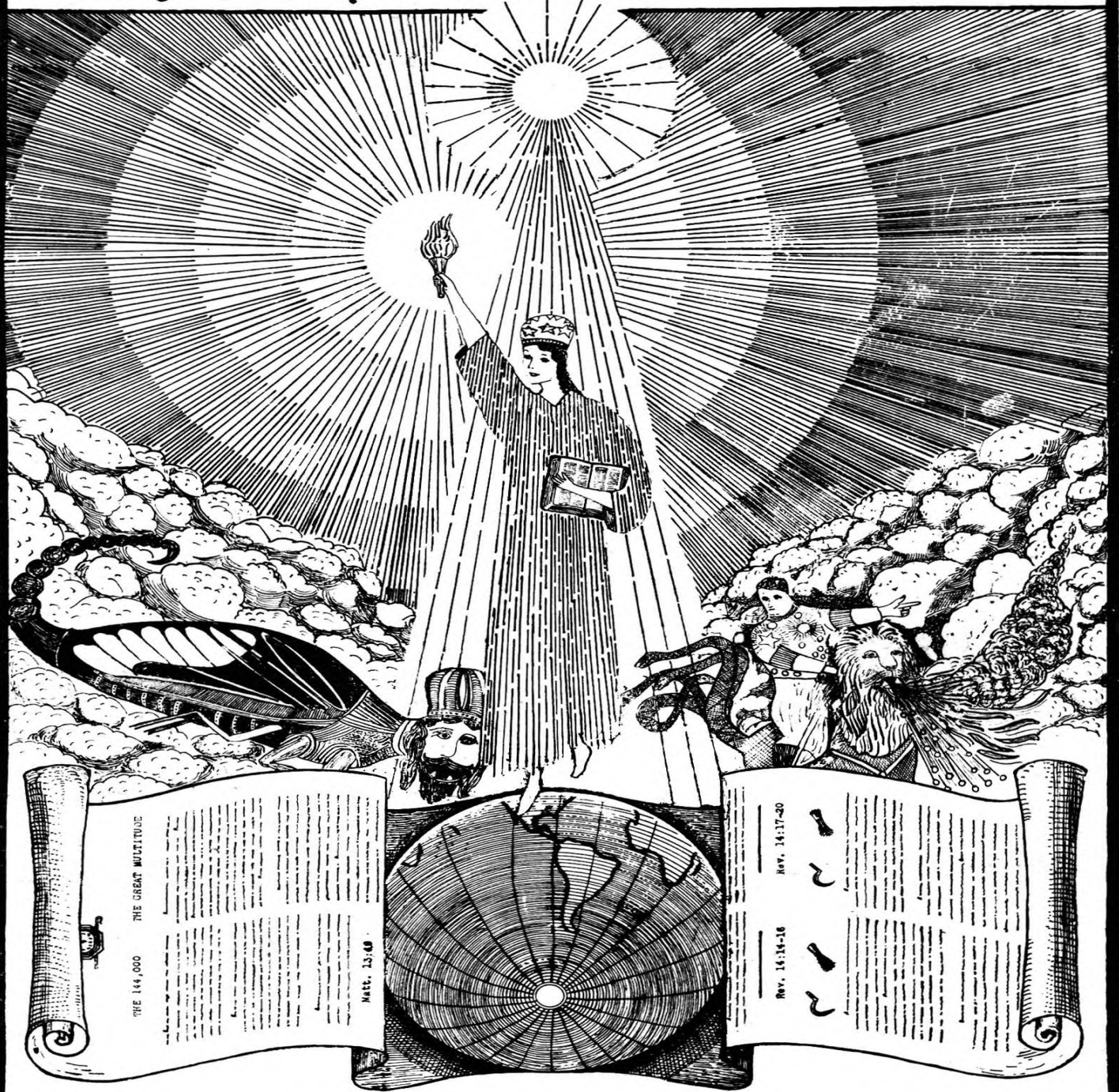
The symbols on the title page are an objectification of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

THE SYMBOLIC CODE



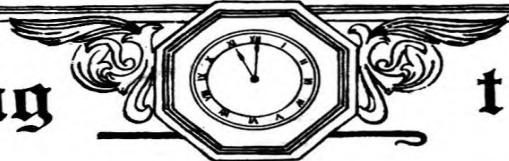
Vol. 3

No. 7

July, 1937

MT. CARMEL CENTER
Lake Waco, Texas

Lightening



the Earth

AN OPEN LETTER TO MY MINISTERING BRETHREN

Dear Brethren:

Seven years have gone by since "The Shepherd's Rod" message began to come, during which time you have bitterly fought its advancement. Seven years' time should be sufficient for any of you to have discerned that you have been fighting in vain as far as your stopping the progress of the message is concerned. Moreover, you should by this time know that you have been fighting against your own life and against God, Who is trying to save you. Therefore, I must do my best to show you herein that in your oft repeated attempt to retard or stop the work of Present Truth, you have completely failed, and that for this fact you ought to praise God, for had you succeeded in your foolish aim, you would have completely cut yourselves off from His saving arm.

The following paragraphs should suffice to show you that in your snap judgments in attempting to prove false the Rod's interpretations of the Scriptures and of the Spirit of Prophecy, you have made a miserable failure.

As it would be both impossible and useless to enumerate all that you have spoken against the Rod, and as your latest attacks against it should carry your strongest points, I shall call to your attention only your most recent attempts to refute the Rod.

The "Record," the official organ of the South-western Union Conference, in an article under the title, "Satan Still At Work," makes another snap at "The Shepherd's Rod."

No case can be rightly judged until after both sides of the question have been discussed. Therefore, having heard the one side, now, my brethren, carefully hear the other, then weigh the evidence, and judge for yourself.

The "Record," in the aforementioned article, is taking two shots at once--one at the recent wedding here and the other at the sealing. Hence, we shall examine first the former and then the latter event.

Any one, who having a decent degree of care and understanding while reading the full accounts of the above mentioned wedding, will quickly see that the "Record's" charging that the announcement advocates "the idea that marriage should always have been performed on Friday," is strictly another case of reading into the writings of "The Shepherd's Rod" that which they do not contain--nay, even suggest, much less state.

So obvious is "The Record's" misrepresentation of the facts set forth in the wedding announcement that it is needless to take up further space discussing it.

Hence, we come to the more important issue--that of the time of the sealing, which "The Record" asserts "began in 1844, not in 1930," and in main proof of which assertion, it quotes from "Early Writings," p. 44: "I saw that Satan was at work...to distract, deceive, and draw away God's people, just now [Sabbath, March 24, 1844] in this sealing time'."

"Early Writings" neither here nor elsewhere in any way suggests that the sealing of the 144,000 was then in progress, but rather the sealing of "Early Writings" should not be interpreted in a way to contradict the sealing of "Great Controversy," then the sealing of the former can not be the sealing of the latter: for if the sealing of the 144,000 began in 1844, and if that is the only sealing, then, as the "Record" asserts, all who died in the Third Angel's Message since 1844, including Sister White, are necessarily lost, because "The Great Controversy" plainly states that the 144,000 shall not die, but be "translated...from among the living."--"The Great Controversy," p. 646.

Moreover, the author of "Early Writings" and of "The Great Controversy" states in "Testimonies for the Church," Vol. 3, p. 266, that the sealing "of the 144,000" is "the closing work for the church," but the sealing that began in 1844 was the beginning, not the closing, of the church's work.

Still further, the "Record" contends that the Sabbath is the seal of the 144,000, whereas, "Testimonies to Ministers," written by the author of "Early Writings," "The Great Controversy," and "Testimonies for the Church," says: "This sealing of the servants of God is the same that was shown to Ezekiel in vision."--"Testimonies to Ministers," p. 445. To you who, along with us, believe that Sister White's writings are inspired, the above quotation proves that those who have been sealed by the Sabbath seal since 1844 are not the 144,000, for the 144,000 do not receive the seal as a result of Sabbath keeping, but rather as a result of sighing and crying against the abominations among Sabbath keepers. See Ezekiel 9:4: "Testimonies for the Church," Vol. 3, p. 267; Vol. 5, 211.

Hence there are two sealings, in two different periods: first, the sealing, in the beginning work for the church, of those who died under the Third Angel's Message since 1844, and second, the sealing, in the closing work for the church, of those who shall never die.

In the light of the foregoing facts, the "Record's" statement: "Many do not know what they believe on this vitally important question and are

just too careless to try to find out from God, who knows,” directed against us, comes back to it like a boomerang.

My brethren, how can you, in the face of these plain facts, afford to close your heart against the truth, which is to seal you for eternity with the seal of God? May He help you to see that your single-sealing theory is as destitute of truth as are the hills of Gilboa of dew and rain.

Furthermore, although “The Shepherd’s Rod” gives a clear explanation of the beasts of Revelation 13 and 17, and by its light on these symbols adds power and force to the Third Angel’s Message, yet you are determined to war against it from the pulpit and by the printed page, while holding to an interpretation of the beasts, which adds nothing to the message and which, therefore, as far as anyone’s salvation is concerned, is of no consequence, thus making no difference at all whether or not anyone knows, accepts, or rejects it.

Though I hate to contradict you, my brethren, I would not be true to God, fair to you, or honest to myself, if I should shrink from speaking the truth, and from telling you wherein lies your trouble with “The Shepherd’s Rod.”

You are broadcasting far and wide that “The Shepherd’s Rod” is not in perfect harmony with the Spirit of Prophecy, whereas, in fact, as already seen in the above paragraphs, your theories, and not the Spirit of Prophecy, are at war with “The Shepherd’s Rod.” You allege that “The Shepherd’s Rod” sets aside some of the doctrines which we as Seventh-day Adventists have believed for many years. In this you are but partly right; that is, “The Shepherd’s Rod” does set aside some doctrines which we as Seventh-day Adventists have believed for many years, but only those which have crept into the ranks of the denomination through uninspired men; whereas it not only retains, but also adds “power” and “force” to, all the doctrines which have been authoritatively given to the denomination. Thus “The Shepherd’s Rod” is in conflict with your private interpretations, and they with it, just as some of the Seventh-day Adventists’ doctrines are in conflict with those privately interpreted doctrines, which most of us and our fathers believed while in other denominational churches.

If you will bear with me, my brethren, I shall endeavor herein to show you where you are making your mistake. You are advocating an interpretation of the heads of Revelation 13 and 17, which holds that they are successive, but if you will free your minds from preconception and prejudice, and just stop to think for yourselves, you will readily see how illogical it is for you to insist that the heads represent successive secular powers. And then, I think, you will not dare any more to teach your interpretations of these symbols.

Is it natural, my brethren, for a beast to have his heads in existence before he himself is, as would necessarily have to be the case in an interpretation which holds the heads to be symbols of successive governments which existed before the beast himself? How could a beast lose or grow any heads, seeing that after he comes into existence his heads neither multiply nor drop off, as do horns?

You admit that one of the heads was wounded in 1798 A.D., but at the same time, you accept the claim of your preferred interpretations, which teaches that at that time (1798) five of the heads (governments) had already fallen, that one was, and that the other was yet to come; whereas, the revelator was shown that at the time the one head was wounded, all seven heads were present on the beast, for he says that the beast had “seven heads,” and that one of them “was wounded,” showing that the beast had all his heads (governments) intact during the time in which one of them was wounded, which fact symbolically proves that the objects symbolized by the heads cannot be successive. Hence, as the period of the wound is since 1798 then the other six heads (governments) must also be in existence since 1798.

In the beast of Daniel 7, the three horns which were plucked up (v. 8), symbolize three kings who lost their kingdoms, after which came up “the little horn” (v. 20), showing that after the three horns, or kings, passed off the stage of action, a “little horn,” came up and took their places. This symbolism shows that governments are symbolized by horns, not heads, and that when they are successive, the symbolism does not fail to reveal so. Where, though, either on the beast of Revelation 13 or on the beast of Revelation 17, is there any such symbolism to show that the heads are successive? Look honestly at yourselves, my brethren, and you will plainly see that you are doing with the Bible the same as you are doing with “The Shepherd’s Rod”—reading into it that which it does not contain.

Still further, because of the fact that the head which was wounded represents an ecclesiastical power, it is altogether illogical for the other six heads to symbolize powers of some other nature. Any fair minded person who would, on the one hand, accept the wounded head to be a symbol of ecclesiastical power, must, on the other hand, to be consistent, reject the idea that the other six represent civil governments. And, on the contrary, if he should, on the one hand, accept the six heads as symbols of civil powers, he must, on the other hand, to be logical, reject the idea that the one stands for ecclesiastical power. An interpretation which is inconsistent with itself will not establish anybody’s confidence in any message, and therefore, for a Seventh-day Adventist

to teach in one instance that out of the seven identical heads, one symbolizes a religions power, and in another instance that the other six denote secular kings, would be to be building up with one hand, and tearing down with the other.

The seven kings cannot be synonymous with the heads, for all the heads were present at the time of the wound, whereas, the kings were not; that is, five of the kings had fallen, one was, and the other had not yet come. The king James version shows this to be the fact, for it does not say, "They are seven kings," but rather, "There are seven kings." In other words, these particular kings are not symbolized either by heads or horns, but only referred to. But in order to support your theory, you quote from the Revised version, yet even it cannot help you very much.

Moreover, the King James' version is the one to be depended upon, for the other translations of the Scriptures were in some instances interpreted in the light of sectarian views, and thus, instead of being exact renderings of the Scriptures, they contain thoughts in favor of the translator's personal belief.

I shall now call your attention to another inconsistency. The seven heads which the angel interprets as seven mountains on which the woman sits, you insist are symbols of the kingdoms of the world, but herein you will see that that interpretation does not prove true. Number seven, Biblically denotes completeness, and as Papal Rome never ruled over or sat upon all the kings of the world, the symbolism defiantly shows that the kings are not synonymous with the heads.

Moreover, you believe that the woman is a symbol of Papal Rome, and that the heads are successive, and that five of them symbolize ancient empires which had gone out of existence long before Papal Rome was ever thought of, and that the seventh is not yet come. If the heads stand for ancient empires, and the woman for papal Rome, then please explain how the woman (Papal Rome) could sit on or rule over those long disintegrated kingdoms before she, herself, came on the stage of action? And how could she have then sat on the seventh, or last one, before it comes into existence? for papal Rome is now in the past, but the seventh king has not yet come!

O, my brethren, will you not see and confess the foolishness of such interpretation, and accept the truth while it can still save?

Still further, my brethren, your making the beast of Revelation 17 to be the same as the one of Revelation 13 is a most inconsistent and illogical interpretation of the Scriptures, for the one beast came from the sea and the other from the desert. The one has a wounded head, whereas, the other has not. The one has crowns on his horns, whereas, the other has not. The one has blasphemy

over the heads only, but the other is full of names and blasphemies. The one is scarlet, but the other is leopard-like.

If the heads stand for kingdoms, then for what stand the horns? And if both horns and heads symbolize secular kingdoms, then why should God use two symbols, diverse one from the other, to symbolize objects of like nature? Again, if the symbols--heads and horns--on the same beast can interchangeably symbolize religious and secular powers, then where is the key of interpretation?

However, these inconsistencies are not the worst, for in one instance you teach that the papal head is the fifth, and in another that it is the eighth! (Rev. 17:11.) My brethren, let us take God for all He says. Note that He does not say, The head is the eighth, and that the head is of the seven, but that the beast is the eighth, and that the beast is of the seven. The object symbolized by the head, the symbolism shows, is less than one-nineteenth part of that which is symbolized by the whole beast, whereas the term "beast," takes in the beast as a whole. Hence, the whole beast, instead of only one of its heads, is the eighth, and the whole beast is of the seven.

You, yourself, know that such keyless and thoughtless interpretations, which pay no attention to language, and which obey neither rule nor logic, are not inspired, but are private, and thus inevitably false. Why then, Brethren, continue to hold to your foregoing theory of the beast, which is so manifestly contrary to all that is logical?

The interpretation which "The Shepherd's Rod" gives does not run rife with such inconsistencies. Besides, it brings out many valuable lessons for the church of God at this time; whereas the interpretation which you prefer, brings out nothing, and rather than adding to, only subtracts from, the message which the denomination is endeavoring to carry. Hence, seeing that your long cherished ideas are not Biblical, logical, or beneficial, why do you so tenaciously hold to them? Moreover, though "The Shepherd's Rod" is entirely free from such hybrid elements, and though it claims inspiration, yet you turn against it, calling it "private interpretation," at the same time preferring, that which does not even claim inspiration, and which is not amenable to rhyme or reason.

You know my brethren, that this is not the worst job that you have made of Biblical interpretation since you began warring against the "Rod," but I have reviewed only your latest attacks against the sealing message, and the facts brought out should now convince you that the Spirit of Prophecy knew what it was talking about when it penned the following paragraphs.

"I have been shown that many who profess to have a knowledge of present truth, know not

what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.”--”Testimonies for the Church,” Vol. 5, p. 707.

“The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action.”--”Testimonies for the Church,” Vol. 5, p. 709.

“False doctrine is one of the satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine.”--”Testimonies to Ministers,” p. 48.

“False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of His character.”--”Testimonies to Ministers,” p. 360.

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much.”--”Testimonies to Ministers,” pp. 409-410.

“What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!”--”Testimonies for the Church,” Vol. 3, p. 253.

“Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!”--”Testimonies for the Church,” Vol. 2, p. 337.

Religious Liberty.

In 1935, the denomination, through its religious liberty mouthpiece, the “Liberty Magazine,” went on record once again as to its position of “absolute religious freedom,” its redeclaration reading in part:

“The Liberty magazine believes in absolute religious liberty. We give no approval to the interference by the civil authorities in purely religious matters in any country. We stand firmly upon the fundamental American doctrine of complete freedom in all matters that pertain to the conscience, provided only that no man demands for himself a freedom that would infringe on the equal rights of others.”--”Liberty,” 1935, Second Quarter.

Then, at the General Conference Session in 1936, the denomination proudly paraded its religious liberty principles in the following quotations, without reference, which it hung about the walls of the Religious Liberty booth:

“In matters of conscience the majority has no power.” (Diet of Spire, 1529.)

“We should interpose the most effectual protest against measures to restrict liberty of conscience.”

“Can we not call to the front those who have a regard for their religious rights and privileges?”

“We are warned in the word of God, that sleepless vigilance is the price of safety.”

“Satan is still working through every means which he can control to destroy religious liberty.”

“The banner of truth and religious liberty which these (Protestant Reformers) held aloft, has in this last conflict been committed to us.”

“The message of religious liberty...is the very present truth which they need for this time.”

“Awake the world to a sense of the value of the privilege of religious liberty so long enjoyed.”

“The most momentous struggle of all the ages is just before us.”

“The question of religious liberty is very important, and it should be handled with great wisdom and discretion.”

Beautiful our profession of the above principles! But, O, what our practice!

The shameful truth is revealed in the experience which is conservatively related in the following testimony, and which is typical of what have been the S.D.A. denomination’s religious liberty practices even since the “Shepherd’s Rod” message came to it in 1929, and its members began to accept it as a matter of conscience. A certain sister, having recently fallen a victim in your hands which, sadly, are becoming so cruel, sends the following testimony:

“For some time the brethren at our church have refused to admit inside anyone connected in any way with the ‘Shepherd’s Rod’ message. But last Sabbath, I, as usual, presented myself at

church, and inasmuch as no one attempted to keep me out, I joyfully entered. In about ten minutes, the elders approached me with this urgent request, ‘Sister -----, you must leave church.’

“As I called their attention to the painting over the altar--Christ holding out His hands, and saying ‘Come unto Me,’ I asked to stay and listen to the sermon. They then left, but soon returned with a policeman, who is also a church member. He asked me to leave, and as I told him that this was the only church in this vicinity for me to attend on Sabbath, they went to the pastor, who told them to take me out. So for the third time, they threatened to remove me from church.

“During this time, all eyes were centered on me, and when those who were present saw the attempts to take me out, some shouted: ‘Let her stay!’

“By this time, the policeman was quite angry. I asked him, ‘Brother, would Christ do this?’ He quickly retorted that he did not care about that, but that I was going out, and that was that!

“Finally the pastor came down from the pulpit, and told them to let me remain, but they answered him, ‘You said for us to take her out, and we’re obeying your orders!’

My brethren, you are turning from bad to worse, and my prayer is that you may see your mistake in your attempts without inspiration, to interpret the Scriptures and to weed out the tares without God’s command, and we hope that as you read the following paragraphs you may realize that, as the “Spirit of Prophecy” long ago indicated, you have surely stepped into the tracks of Romanism (“Testimonies to Ministers,” p. 363).

“Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the

angels of God, and not committed into the hands of any man.”--“Testimonies to Ministers,” p. 47.

“Notwithstanding Christ’s warning, men have sought to uproot the tares. To punish those who were supposed to be evildoers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts. This is Satan’s own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics.”--“Christ’s Object Lessons,” p. 73.

“There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas.”--“Desire of Ages,” p. 487.

“In the future, men claiming to be Christ’s representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles...; those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil.”--“Acts of the Apostles,” p. 431.

But “the more you are jostled, misapprehended, misstated, misrepresented, the more evidence you have that you are doing a work for the Master, and the more closely you must cling to your Saviour. In all your difficulties be calm and undisturbed, patient and forbearing, not rendering evil for evil, but good for evil.”--“Testimonies for the Church,” Vol. 8, p. 130.

As this letter is already lengthy, and as I must not weary you with more, I close with the prayer that you may awake and respond to God’s call, for it is your life.

Sincerely yours to follow the Lamb
whithersoever He goeth,

V.T. HOUTEFF.

COUNSELS TO PARENTS--Part Two

(Continued from Code Vol. 3; No. 3-4; pp. 4 through 6)

Realizing, with a realization second only to that of God’s, that the home and the family are the basic unit of human society, and that therefore as rocks the cradle, rocks the world, Satan set about early in the long ago to manipulate control of both the hands that hold the crib and those that hold the reins of the home; until at last he has so well succeeded at his work that today the Word of God must make the sad confession that “Children are often indulged from their babyhood, and wrong habits become fixed” (“Testimonies for the Church,” Vol. 4, p. 368), and

that “Satan has succeeded wonderfully in his plans.”--“Testimonies for the Church,” Vol. 4, p. 203.

Knowing full well, however, that he could never succeed in his diabolic scheme except he beguile parents to follow in the footsteps of Eve--depart from the ways of God, to eat of the forbidden fruit--he has, through all his wicked and subtle arts, unceasingly worked to keep the home blind to or indifferent toward Bible principles, and hence under his control.

Having thus planted his banner in the home, even “in the households of those who profess to be God’s chosen ones” (‘Testimonies for the Church,’ Vol. 4, p. 200), is it any wonder that parents of today--those in Present Truth as well as those in the church and in the world--are consistently wrong, and in such sad deception, “and knoweth it not?”

“Oh! when will parents be wise? When will they see and realize the character of their work in neglecting to require obedience and respect according to the instructions of God’s word?...”

“These facts must be pressed home upon parents; they must arouse, and take up their long-neglected work.”--”Testimonies for the Church,” Vol. 5, pp. 324, 326.

“Parents, take up your neglected responsibilities; educate your children after God’s plan....”--”Testimonies for the Church,” Vol. 5, p. 45.

“The neglect of parents to properly discipline their children has been a fruitful source of evil in many families. The youth have not been restrained as they should have been. Parents have neglected to follow the directions of the word of God in this matter, and the children have taken the reins of government into their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority.

“The parents are blind to the true state of their children, who have succeeded in entirely deceiving them. But those who have lost the control of their children are not pleased when others seek to control them, or to point out their defects for the purpose of correcting them.”--”Testimonies for the Church,” Vol. 4, pp. 192, 193.

Perhaps Mt. Carmel is having to grapple with no problem so often and so vigorously as that brought to view in the concluding sentence of the last quotation.

On a number of occasions, when necessity has led us to advise with parents, concerning their children, and “to point out their defects for the purpose of correcting them,” these parents have resented and opposed our efforts to help them, in spite of the fact that in pointed condemnation of such a course, stand the following solemn testimonies:

“I have been shown that very many of the parents who profess to believe the solemn message for this time, have not trained their children for God. They have not restrained themselves, and have been irritated with any one who attempted to restrain them.”--”Testimonies for the Church,” Vol. 5, p. 36.

“Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, ‘My children are no worse than others.’ They seek

to conceal the glaring wrongs which God hates, lest their children shall become offended, and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.”--”Testimonies for the Church,” Vol. 4, p. 651.

“Parents who give this training [of strict obedience to God] are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility.

“Many parents fail here. By their hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children, and confirm them in wrong habits.

“If criticism or suggestion in regard to the teacher’s work becomes necessary, it should be made to him in private. If this proves ineffective, let the matter be referred to those who are responsible for the management of the school. Nothing should be said or done to weaken the children’s respect for the one upon whom their well-being in so great degree depends.

“The parents’ intimate knowledge both of the character of the children and of their physical peculiarities or infirmities, if imparted to the teacher, would be an assistance to him. It is to be regretted that so many fail of realizing this. By most parents little interest is shown either to inform themselves as to the teacher’s qualifications, or to co-operate with him in his work.”--”Education,” pp. 283 through 284.

“Many fathers and mothers err in failing to second the efforts of the faithful teacher. Youth and children, with their imperfect comprehension and undeveloped judgment, are not always able to understand all the teacher’s plans and methods. Yet when they bring home reports of what is said and done at school, these are discussed by the parents in the family circle, and the course of the teacher is criticized without restraint. Here the children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint, or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher’s burden

is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected, are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor.

“As a rule it will be found that the students most ready to complain of school discipline are those who have received a superficial education. Having never been taught the necessity of thoroughness, they regard it with dislike. Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly. Few young persons feel that it is their duty to bear a part of the family burden. They are not taught that the indulgence of appetite, or the pursuit of ease or pleasure, is not the great aim of life.”--“Fundamentals of Christian Education,” pp. 64 through 65.

“Better, far better might your children suffer, better lie in their graves, than be taught to treat lightly the principles that lie at the very foundation of loyalty to truth, to their fellow-beings, and to God.

“In cases of difficulty with the ones who have them in charge, go directly to those in authority and learn the truth. Bear in mind that the managers of the various departments understand much better than others can what regulations are essential. Manifest confidence in their judgment, and respect for their authority. Teach your children to respect and honor the ones to whom God has shown respect and honor by placing them in positions of trust.

“In no way can the members of the church more effectively second the efforts of the managers in our institutions than by giving in their own homes an example of right order and discipline....Let there be no encouragement to sin, no evil speaking or evil surmising.”--“Testimonies for the Church,” Vol. 7, pp. 185-186.

“Satan has had great power over the minds of parents through their undisciplined children. The sin of parental neglect stands marked against many Sabbath-keeping parents. The spirit of gossip and tale-bearing is one of Satan’s special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions. Brethren and sisters are too ready to talk of the faults and errors that they think exist in others, and especially in those who have borne unflinchingly the messages of reproof and warning given them of God.

“The children of these complainers listen with open ears, and receive the poison of disaffection. Parents are thus blindly closing the avenues through which the hearts of the children might be reached. How many families

season their daily meals with doubt and questionings. They dissect the characters of their friends, and serve them up as a dainty dessert. A precious bit of slander is passed around the board, to be commented upon, not only by adults, but by children. In this God is dishonored. Jesus said, ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’ Therefore Christ is slighted and abused by those who slander his servants.

“The names of God’s chosen servants have been handled with disrespect, and in some cases with absolute contempt, by certain persons whose duty it is to uphold them. The children have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God’s servants. They have understood the scornful jests and depreciatory speeches that from time to time have met their ears, and the tendency has been to bring sacred and eternal interests, in their minds, on a level with the common affairs of the world. What a work are these parents doing in making infidels of their children even in their childhood! This is the way that children are taught to be irreverent, and to rebel against Heaven’s reproof of sin.”--“Testimonies for the Church,” Vol. 4, pp. 194 through 195.

“Their children have gloried in their freedom to do as they pleased. They have been released from home responsibilities and have despised restraint. A life of usefulness appears to them like a life of drudgery. Lax government at home has unfitted them for any position, and, as a natural consequence, they have rebelled against school discipline. Their complaints have been received and credited by their parents, who, in sympathizing with their imaginary troubles, have encouraged their children in wrong-doing. These parents have, in many instances, believed positive untruths that have been palmed off upon them by their deceiving children. A few such cases of unruly and dissembling children would do much toward breaking down all authority in the school, and demoralizing the young people of our church.

“There is perfect order in Heaven, perfect concord and agreement. If parents so neglect to bring their children under proper authority here, how can they hope that they will be considered fit companions for the holy angels in a world of peace and harmony? Indulgent parents, who justify their children in their wrong-doing, are thereby creating an element that will bring discord into society, and subvert the authority of both school and church.

“Children need watchful care and guidance as never before; for Satan is striving to gain the control of their minds and hearts, and to drive out the Spirit of God. The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days; but the

ruin of many may be traced directly to the wrong management of the parents. The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination. While the parents are not pleased with the characters their children are developing, they fail to see the errors that make them what they are.”--”Testimonies for the Church,” Vol. 4, p. 199.

“Our brethren and sisters abroad should feel it their duty to sustain this institution which God has devised. Some of the students return home with murmurings and complaints, and parents and members of the church give an attentive ear to their exaggerated, one-sided statements. They would do well to consider that there are two sides to the story; but, instead, they allow these garbled reports to build up a barrier between them and the College. They then begin to express fears, questionings, and suspicions in regard to the way the College is conducted. Such an influence does great harm. The words of dissatisfaction spread like a contagious disease, and the impression made upon minds is hard to efface. The story enlarges with every repetition, until it becomes of gigantic proportions, when investigation would reveal the fact that there was no fault with teachers or professors. They were simply doing their duty in enforcing the rules of the school, which must be carried out or the school will become demoralized.

“Parents do not always move wisely. Many are very exacting in wishing to bring others to their ideas, and become impatient and over-bearing if they cannot do this; but when their own children are required to observe rules and regulations at school, and these children fret under the necessary restraint, too often their parents, who profess to love and fear God, join with the children instead of reproofing them and correcting their faults. This often proves the turning point in the character of their children. Rules and order are broken down, and discipline is trampled under foot. The children despise restraint, and are allowed to speak disparagingly of the institutions at [Mt. Carmel]. If parents would only reflect, they would see the evil result of the course they are pursuing.”--”Testimonies for the Church,” Vol. 4 p. 428.

“I wish my position to be clearly understood. I have no sympathy with the course that has been pursued toward Bro. ----- . The enemy has encouraged feelings of hatred in the hearts of many. The errors committed by him have been reported from one person to another, constantly growing in magnitude, as busy, gossiping tongues added fuel to the fire. Parents who have never felt the care which they should feel for the souls of their children, and who have never given them proper restraint and instruction, are the very ones who manifest the most bitter opposition when their children are restrained, reproofed, or corrected at school. Some of these children are a disgrace to the

church, and a disgrace to the name of Adventists.

“The parents despised reproof themselves, and despised the reproof given to their children, and were not careful to conceal this from them. The sin of the parents began with their mismanagement at home. The souls of some of these children will be lost, because they did not receive instruction from God’s word, and did not become Christians at home. Instead of sympathizing with their children in a perverse course, the parents should have reproofed them, and sustained the faithful teacher. These parents were not united to Christ themselves, and this is the reason of their terrible neglect of duty. That which they have sown, they will also reap. They are sure of a harvest.

“In the school, Bro. ----- has not only been burdened by the wrong course of the children, but by the injudicious management of the parents, which produced and nurtured hatred of restraint.”

“I dare not longer remain silent. I speak to you and to the church at [Mount Carmel]. You have made a great mistake. You have treated with injustice one to whom you and your children owe a debt of gratitude, which you do not realize. You are responsible for the influence you have exerted upon the [School]. ... You have encouraged in the students a spirit of criticism, which God’s Spirit has sought to repress. You have led them to betray confidence. There are not a few young persons among us who are indebted for most valuable traits of character to the knowledge and principles received from Bro. ----- . To his training, many owe much of their usefulness, not only in the Sabbath-school, but in various other branches of our work. Yet your influence encouraged ingratitude, and has led students to despise the things that they should cherish....

“Bro. ----- has been an earnest seeker after knowledge. He has sought to impress upon the students that they are responsible for their time, their talents, their opportunities. It is impossible for a man to have so much care, and carry so heavy responsibilities, without becoming hurried, weary, and nervous. Those who refuse to accept burdens which will tax their strength to the utmost, know nothing of the pressure brought to bear upon those who must bear these burdens.

“There are some in the [message] who have looked only for what has been unfortunate and disagreeable in their acquaintance with Bro. ----- . These persons have not that noble, Christ-like spirit, that thinketh no evil. They have made the most of every inconsiderate word or act, and have recalled these at a time when. envy, prejudice, and jealousy, were active in un-

christian hearts..... Testimonies for the Church,” Vol. 5, pp. 51 through 55.

“A few weeks since, I was in a dream brought into one of your meetings for investigation. I heard the testimonies borne by students against Bro. ----- . Those very students had received great benefit from his thorough, faithful instruction. Once they could hardly say enough in his praise. Then it was popular to esteem him. But now the current was setting the other way. These persons have developed their true character. I saw an angel with a ponderous book open, in which he wrote every testimony given. Opposite each testimony were traced the sins, defects, and errors of the one who bore it. Then there was recorded the great benefit which these individuals had received from Bro. -----’s labors.

“We, as a people, are reaping the fruit of Bro. -----’s hard labor. There is not a man among us who has devoted more time and thought to his work, than Bro.----- . He has felt that he had no one to sustain him, and has felt grateful for any encouragement.” “Testimonies for the Church,” Vol. 5, p. 59.

“The Lord approved of the general course of Bro. --- ---, as he was laying the foundation for the school which is now in operation...Under the strain of over-work, he has made some mistakes, not half so grievous, however; as those of persons who have cherished bitterness against him. In his connection with the youth, he has had to meet that spirit of rebellion and defiance which the apostle declares to be one of the signs of the last days.”--”Testimonies for the Church,” Vol. 51 p. 91.

(Though some of the foregoing testimonies were addressed to the believers at Battle Creek, “The same principles which apply to the work in our institutions at Battle Creek, apply as well to that in the field at large.”--”Testimonies for the Church,” Vol. 5, p. 566.

“If parents would place themselves in the position of

the teachers, and see how difficult it

must necessarily be to manage and discipline a school... of students of every grade and class of minds, they might, upon reflection, see things differently. They should consider that some children have never been disciplined at home. Having always been indulged and never trained to obedience, it would be greatly for their advantage to be removed from their injudicious parents, and placed under as severe regulations and drilling as soldiers in an army. Unless something shall be done for these children who have been so sadly neglected by unfaithful parents, they will never be accepted of Jesus; unless some power of control shall be brought to bear upon them, they will be worthless in this life, and will have no part in the future life.”--”Testimonies for the Church,” Vol. 4, p. 429.

“Entire families are in need of thorough transformation in their habits and ideas before they can be true representatives of Jesus Christ. And to a great extent children who are to receive an education in our schools, will make far more advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children.”--”Fundamentals of Christian Education,” p. 313.

However, “No family is justified in bringing children to [Mt. Carmel] who are not under the control of their parents. If their parents have disregarded the word of God in the matter of instructing and training their children, [Mt. Carmel] is no place for them. They will only be the means of demoralizing the young people of [this] place, and bringing discord where peace and prosperity should reign. Let such parents take up the neglected work of restraining and disciplining their children before they venture to impose them upon [Mt. Carmel].”--”Testimonies for the Church,” Vol. 4, p. 204.

PROTECTING GOD’S HERITAGE

Our past experience with parents in the matter of the schooling of the children at Mt. Carmel Academy, has evidenced the fact that but few if any truly understand, despite every effort to make clear, what precisely is the nature, purpose, and work of this institution.

Fettered with the concepts, ideas, and values of a wrong education received through their days, parents and children alike, it has been found, think of the school here at Mt. Carmel in virtually the same terms as they think of any other school, with the sad consequence that they have found themselves upset over the institution’s standards, rules, and regulations.

As the school of the Elijah message, Mt. Carmel Academy has no aim other than to train youth for

a place in the work of the gospel for these last days. It has no other interest. It serves neither for hire nor earthly advantage of any kind. The individual--body, mind, and soul--is all that it wants, and what it must necessarily have, as is elucidated in the Symbolic Code, Vol. 3, Numbers 5 and 6, pages 9 through 11.

It is, therefore, to avert the evil results which must surely follow the exercise of such liberties, that Mt. Carmel Academy will henceforth accept applicants only on the following terms:

1. That the student come of his own free will.
2. That the student come prepared to take up

residence here without leave until the School Board shall issue his release.

3. That the parents (or guardians) likewise be prepared to send students here to remain without leave until the Board shall see fit to issue their release.

4. That the parents (or guardians) leave students, for the duration of their residence here, utterly to the dictates of the institution.

5. That parents (or guardians) be prepared either to keep up the students' expenses, or else turn the students over to Mt. Carmel, who will school and maintain them, provided that they be forever unconditionally free from the ties and dictates of parents (or guardians), and wholeheartedly enter into their training here until they become efficient and dependable, and thus qualified for a place in the work of Present Truth.

However, should the students, while in training or anytime thereafter until of age, prove a failure to the cause of the aforesaid institution, it shall return them to their parents or guardians.

6. That mail will be censored if the necessity should arise.

7. That both parents (or guardians) and students be prepared, to accept whatever disciplinary measures Mt. Carmel may deem necessary.

Parents and children whose one and all consuming desire and determination is to see each other saved in the kingdom, will gladly comply with the foregoing terms, and will count it no sacrifice to endure the necessary restrictions and concessions which the terms impose.

Hence, Mt. Carmel Academy neither wants nor will receive any but those who themselves as well as their parents will make any sacrifice to be saved. To none others are her doors open.

The conditions of the students' admittance being thus understood, then if the students, parents, or guardians should in any way deviate from the principals herein set forth, the School Board would not be true to its trust should it allow such students to continue in school or even to stay on the camp's premises. And therefore, should any find themselves possessed of a spirit foreign to these requirements, we advise such immediately to sever connections with Mt. Carmel rather than to be severed.

Mt. Carmel Academy School Board

QUESTION AND ANSWERS

Wasted Time-Loss of Intellect, Great Poverty, Unbearable Sorrow.

Question No. 167:

"Can you help me to know with what to occupy children up to the age of twelve?"

Answer:

Most children in this Laodicean age, are raised up like plants instead of like trained human beings. Because of the parents' poor judgment and blind love, the children are left ignorant of life's duties, and the result is that when they are grown up and obliged to care for themselves, they find life a drudgery instead of a joy, and anything they attempt to do appears to them as being hard and impossible. Their homes are untidy and unsanitary--unfit to live in. Such children may be compared with grass hoppers; who, playing, singing, and sunning themselves all the summer long, giving no thought for the approaching winter, when the green grass shall disappear and cold weather set in, find themselves unprepared, and thus starve and freeze, while the ant, who has busily worked the whole summer through, has plenty to eat and a good warm place to live in.

Parents who allow their children to fool away their time, are laying snares before them, and thus unfitting them for this life and for the life to come.

There are many useful as well as edifying pursuits for children, the faithful pursuance of which means much to the child's success both in this life and the life to come.

Among these pursuits are the various household duties, such as washing windows, sweeping, dusting, making beds, washing dishes, scrubbing floors and woodwork, baking, cooking, and even making simple articles of clothing. Then there are the outdoor duties, such as gardening and keeping the premises neat and clean, besides many other such practical pursuits, including the making of purchases economically and in a business-like manner.

Also, reading and memorizing passages from the Bible and Spirit of Prophecy will greatly aid not only in occupying, but also in strength-ening, the child's mind.

It is both possible and beneficial to the training of the child to correlate with gardening, etc., such subjects as arithmetic; for example, when teaching the children how to plant seed, it is well at the same time to teach them how to count as they drop each seed into the ground.

Teach your children to bear responsibility--assign certain home duties to them, and when they learn to master one thing, promote them to another. The home should be a school. Where there are several children in the home, the daily home duties should be divided among them, while the parents assume the duties of teachers. In this way the children will not only keep themselves from mischief and bad company, but also make

themselves useful, and at the same time build strong physiques and characters.

If you make your children do the work by scolding them, you will be teaching them to hate both yourself and the work, and hence, instead of training them to love a life that will make them happy and useful, you will be driving them to do the very thing that you are trying to keep them from doing.

Make them love their work by keeping up their interest in it. Be as God. Teach them in the same manner in which He is teaching you. He never scolds you. He demonstrates His love for you, then explains the right and wrong sides of life, and plainly warns you of the results that will follow in whichever course you may pursue--a blessing from the one and a cursing from the other. Be careful that while doing this you do not turn them against God by saying that if they are not good, He will punish them in this way or in that way, but rather teach them that their own evil course will lead them to reap only curses, while God is pleading with them to avoid the evil results.

While teaching them these two consequences, use simple illustrations, such as, for example, that if they neglect to brush their teeth after meals, the result ultimately will be suffering from tooth ache, and thus that any violation of the laws of God, will in like manner naturally result in pain and sorrow.

Do not make them lose respect for you or for your religion. If your course leads them to rule over you instead of you over them, you will lose them and cause God to ask you: "Where is the flock that was given thee, thy beautiful flock? What wilt thou say when He shall punish thee? for thou hast taught them to be captains, and as chiefs over thee" instead of your being captains over them: "shall not sorrows take thee, as a woman in travail?" (Jer. 13:21, 22.)

"Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. Never give them cause to feel that heaven will not be a pleasant place to them if you are there. Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

"As the Holy Spirit moves upon the hearts of the children, cooperate with His work. Teach them that the Saviour is calling them, that nothing can give Him greater joy than for them to give themselves to Him in the bloom and freshness of their years.

"The Saviour regards with infinite tenderness the souls whom He has purchased with His own blood. They are the

claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-behaved children, but to those who have by inheritance objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect.

"The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, 'Of such is the kingdom of God'."--"The Desire of Ages," p. 517.

Never Run Ahead

Question No. 168:

"Matthew 24:14, 19: 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come....And woe unto them that are with child, and to them that give suck in those days!'

"Upon whom did the Saviour pronounce the woe--the world or God's chosen?"

Answer:

We do not know.

Who Will Give Us Our Pay?

Question No. 169:

"Are those who are laboring part time and who are having some success entitled to any support from the office?"

Answer:

Those who are working with the expectation of receiving from the office pay, as reward for their labors, are not working for Christ, but rather for themselves. As we labor for Christ, our uppermost thoughts should be the saving of souls, expecting to receive from the "Householder," when "even comes," our "penny," or wages. According to the parable in Matthew 20, the laborers whom the Master hires go out to labor, not knowing what they are to receive at day's end. If the message of "The Shepherd's Rod" is of God, then His laborers better learn that the work is to be carried out altogether in God's, not man's, way.

Should the office give financial support to any who labor just part time, it would then be obligated to pay all who did anything, be it little or much, for the advancement of the cause of God, and would thus establish a precedent which it not only could not follow, but which also if it did follow, must only damage rather than upbuild

both the worker and those for whom he might labor.

The plan followed in this connection is that all who, by giving studies, engage in the work of this sealing message, report their activities to this office, so that it may credit to them the results of their labors. And then, should any, after having to their credit a number of converts, choose to give full time to the teaching of the message, they may, upon advising us of this fact, receive full time status entitling them to the full share of the financial results of their labors.

In this call for laborers, all--small or great, rich or poor, learned or illiterate--have the high and exalted privilege of becoming the ministers of Christ.

AN OPEN LETTER

My friends who have written to me and who have received no reply, doubtless wonder what is the matter with me. Pressing duties have made impossible my writing to each personally, and so I take this opportunity in an open letter to reply to all my correspondents, as well as speak to all Present Truth believers, with the object of encouraging all to press on to victory and to safeguard their eternal interests.

Another blessed Sabbath day has come to a close, bringing us one more week nearer home! Solemn fact! Does it not compel us to ascertain whether or not during this past week we have made the necessary progress? This searching question leads us to check up on ourselves to find out whether or not we are meeting God's requirements for His remnant people.

I am deeply concerned for your welfare, and trust that you are for mine. Therefore, as together we consider the following words from God, may we as friends see eye to eye, and may our hearts beat in unison.

As we endeavor to compare ourselves with the perfect Pattern, we find first that "Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, 'I go, sir.' They do not go. They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church they have pledged themselves to receive and obey the word of God, to give themselves to God's service, but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie."--"Christ's Object Lessons," p. 281, N. E.; p. 279, O. E.

Now, my friends, may each of us ask himself the

"Present truth leads onward and upward, gathering in the needy, the oppressed, the suffering, the destitute. All that will come are to be brought into the fold. In their lives there is to take place a reformation that will constitute them members of the royal family, children of the heavenly King."--"Testimonies for the Church," Vol. 8, pp. 195, 196.

And all Present Truth teachers are asked to keep the office posted in regard to their movements, and it shall in turn render every possible support to make their work a success.

question, Have I given all into His service?

Each must answer for himself. I am happy to say that my answer is that I not only was privileged to be the first to volunteer to help pioneer the work at Mt. Carmel, but also am now privileged to have an active part in the building of the camp. And as the work is steadily growing, you can see why we have so little time for correspondence.

Continuing now our self-examination, we find still another call to come up to the high standard which God has set before us:

"The promise of obedience they appear to fulfil when this involves no sacrifice; but when self-denial and self-sacrifice are required, when they see the cross to be lifted, they draw back. Thus the conviction of duty wears away, and known transgression of God's commandments becomes habit. The ear may hear God's word, but the spiritual perceptive powers have departed. The heart is hardened, the conscience seared.

"Do not think that because you do not manifest decided hostility to Christ you are doing Him service. We thus deceive our own souls. By withholding that which God has given us to use in His service, be it time or means or any other of His entrusted gifts, we work against Him.

"Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to His side. Many who think that though they are doing no actual work for Christ, they are yet on His side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ.

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there."

This being profoundly true, dear friends, will

you not at once, if you have not yet done so, put on the empty harness that lies near you, and do your part to pull the chariot up the incline, no matter how steep it may be? "We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to His help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on."

In closing these lines, I pray that God may bless your every effort to do the right. And "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from

your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever." (2 Peter 3:17, 18.)

"I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name." (3 John 13, 14.)

Sincerely your brother to be one of the strong "bay horses,"

M.L. DEETER

HEALTH WAVE

"If parents have transmitted to their children tendencies which will make more difficult the work of educating them to be strictly temperate, and of cultivating pure and virtuous habits, what a solemn responsibility rests upon the parents to counteract that influence by every means in their power! How diligently and earnestly should they strive to do their duty by their unfortunate offspring! To parents is committed the sacred trust of guarding the physical and moral constitution of their children. Those who indulge a child's appetite, and do not teach him to control his passions, may afterward see, in the tobacco-loving, liquor-drinking slave, whose senses are benumbed, and whose lips utter falsehood and profanity, the terrible mistake they have made."--"Christian Temperance and Bible Hygiene," pp. 46, 47.

Mt Carmel has had to set a standard for its adults as well as for its youth. Continually we cry out, "Become concerned about your habits in eating and drinking! If you do not, then nature's laws will pronounce your down-fall."

"It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods and condiments are freely partaken of by both old and young."--Ibid.

Because of using such foods as those above mentioned, along with demineralized food products, this country every year marches over the moldering bodies of 400,000 little children who, under ten years of age, have gone to their untimely graves. Make sure that your children do not join them.

DUMPLINGS.

The use of soda and baking powder is harmful. Abandon all such unhealthful recipes, and reform in this matter

Whole Wheat Dumplings.

1 cup milk.
1/4 cup cream.
1/4 cup oil.
1/2 cup cracker meal or zweiback crumbs.
1/2 cup whole wheat flour.
2 Eggs.
1/4 t salt.

Have water boiling in lower part of double boiler; in top part, place milk, cream, oil, and salt. Heat these ingredients to the boiling point; then, while beating, add flour. Cook for fifteen minutes. Remove from fire, let stand until warm, not hot, beat into the batter one egg at a time, and then mix in cracker meal or zweiback crumbs. Drop from spoon into boiling broth or what ever sauce you may use, lumps of batter about the size of a walnut. Cook no longer than four or five minutes. Serves six.

Corn Dumplings.

1/2 cup shorts or whole wheat flour.
2 1/2 cups milk.
1/2 cup oil.
1 t salt.
1/2 cup cracker meal.
3 eggs.
3/4 cup unbolted cornmeal.

As with whole wheat dumplings, bring milk, oil, and salt to a boil, in a double boiler. While beating, add cornmeal, and continue beating until smooth. Then add shorts (or flour), mix well, and cook for fifteen minutes. Remove from fire, and let stand until warm, not hot, then beat in eggs one at a time. To this, add cracker meal, and cook no longer than for whole wheat dumplings.

Either of these dumplings go well with the following healthful dishes: garbanzo pea stew, navy or brown bean stew, potato or vegetable stew.

Eat for health; not for appetite.

“Yea, They Shall Sing In The Ways Of The Lord.” (Psalm 138:5)

“When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assemblies of the saints...Why not awake the voice of our spiritual songs in the travels of our pilgrimage?”--“Testimonies for the Church,” Vol. 6, p. 368.

“As a part of religious service, singing is as much an act of worship as is prayer” (“Education,” p. 168), and is a great solace and inspiration to us as we strive to win a place in the “congregation of saints”--the 144,000--“when the purification shall have taken place.”

And as we pray and sing in the spirit and with understanding (1 Cor. 14:15), our songs will express the truths and experiences of the message, of Present Truth, and then we shall see that “the temple of God is opened in heaven, and the threshold flushed with the glory which is for every church that will love God and keep His commandments....Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne.”--“Testimonies for the Church,” Vol. 6, p. 368.

“The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in [present] truth.” (John 4:23.) Hence, the ensuing song is the beginning of our response to the words of the Psalmist: “Sing unto the Lord a new song, and His praise in the congregation of the saints.” (Psalms 149:1.)

“PRAISE YE OUR GOD” (Tune: “Jesus Loves Even Me”)

1.

Praise be to our God in heaven above!
He sent the Rod in His infinite love;
And saving truths in the Bible revealed,
Prophecies fulfilled and others unsealed.

Chorus:--

O, I praise God, the Rod did arrive,
Us to reform, us to revive
From sad deception in faith and works,
Wherein death's siren lurks.

2.

If we would stand when the angel doth slay,
We'll sigh now, cry now, and learn to obey.
Thus, “firstfruits,” cleansed by the pow'r of the Rod,
We'll win the multitude--“Praise ye our God”!

Chorus:--

O, I praise God the Rod doth restore
Unto life new, all things of yore.
Thy kingdom come; O, naught can compare!
Sacrifice all; be there!

Let believers of Present Truth, as they assemble together for worship, lift their hearts and voices heavenward, in this song of experience and praise, and as they thus “sing a new song” and “make a joyful noise,” “they shall sing for the majesty of the Lord.” (Isa. 24:14.)

VERY IMPORTANT NOTICES. “HOW READEST THOU?”

Carelessness on the part of some has cost them a good deal, and much mail has gone astray, never reaching the office. Our correct address has been published in the past, but some have not given it any attention. Please remember to address any member of this office in the following manner:

Universal Publishing Assn.
Mount Carmel Center
Waco, Texas

PERSON'S NAME.

Do not place currency in common mail. Send either P. O. Money Order or a bank check. Make sure that your return address is given on all mail.

As these instructions have not been fully heeded, thus causing us confusion, we print them again, urgently requesting everyone corresponding with this office to use the precise form herein given.

Again we urgently request that in sending checks, P. O. Money Orders, Express Orders, etc., you make them out in favor of The Universal Publishing Assn.

When sending remittances, please attach to your name, or the names, if sending in a report for a company of believers, initials and Mr., Mrs., Miss, or Master, as the case may be:

At the conference meetings in Los Angeles in the spring of 1934, it was unanimously adopted that every Friday evening (5 P.M. Pacific Standard Time; 6 P.M. Mountain Standard Time; 7 P.M. Central Standard Time; 8 P.M. Eastern Standard Time) believers in Present Truth would seek God in behalf of the message, believing that such a concerted voice would lay at Heaven's altar, in all truth, “the effectual fervent prayer of a righteous man (which) availeth much.”

“TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD”

IN THE INTEREST OF THE S.D.A. DENOMINATION.

This little paper is dedicated to the mission of conveying, to Present Truth believers, edifying news items and reformatory activities, and of answering questions on the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but especially on the first eight books above mentioned; on Christ’s parables, on types and symbols, also on the writings of Mrs. E.G. White.

However, this monthly visitor promises to answer questions on such passages of Scripture only as have been divinely revealed and authoritatively proclaimed--bearing the positive mark of truth. Therefore, it will either give a correct answer to the questions, or else confess its ignorance by saying, “I do not know.”

First and foremost, though, its purpose is to reveal the fact that the time has come for the Lord to manifest His power, and to unify and purify His church on earth--calling her to rise up from her dusty bed, and put on her strength and her gift of beautiful garments, because “from henceforth” the unclean shall not come unto her. (Isa. 52:1.)

Therefore, it positively demands that the heralds of “the great and dreadful day of the Lord”, who are under its jurisdiction, must strictly comply with all the requirements, instructions, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority, for the church is to be the light of the world, “fair as the moon, clear as the sun, and terrible as an army with banners.” (Isa. 62:1 through 7; “Prophets and Kings,” p. 725.)

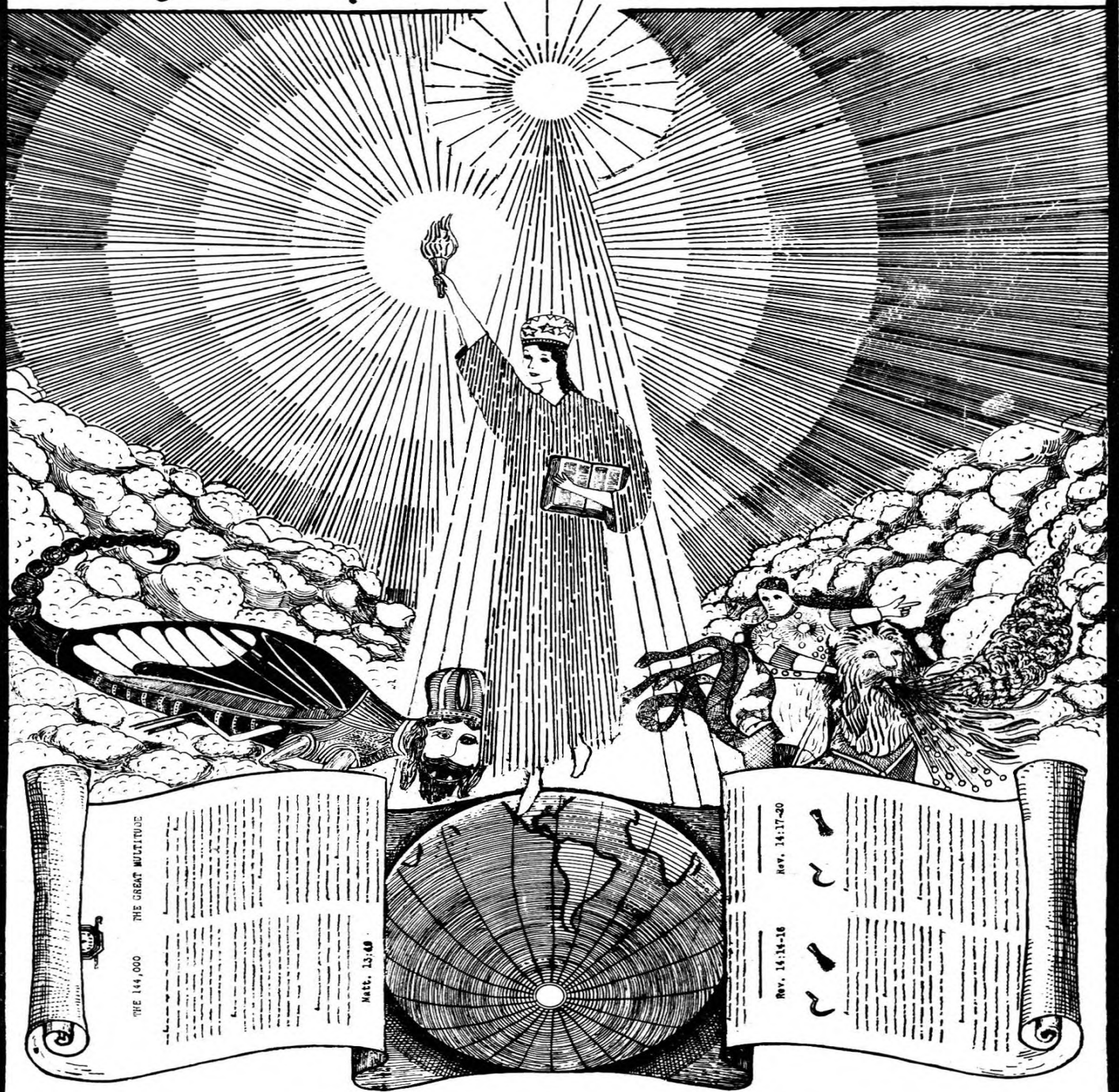
The symbols on the title page are an objectification of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our literature.

This monthly comforter gladly calls on all S.D.A.’s who open their doors and welcome its presence. It freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor makes charges for its unselfish service; it lives on free-will contributions, burdening none and comforting all. Its constant prayer is that all its readers shall prosper and be in good health even as their souls prospereth. (3 John 2.)

Lastly, it asks of you that you make your questions plain and distinct, giving references; and in return it promises to take care of them as soon as their turn in the waiting line comes round.

Now if you would like to have this printed friend come to your home regularly, also our free literature, send your name and address to The Universal Publishing Association, Symbolic Code Dept., Mount Carmel Center, Lake Waco, Texas.

THE SYMBOLIC CODE

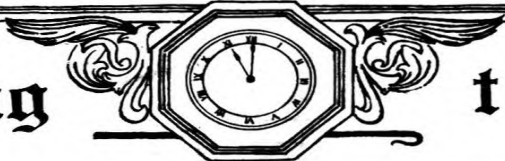


Vol. III No. 8-9-10

Aug., Sept., Oct., 1937

MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

MT. CARMEL'S APPEAL

“Inasmuch As Ye Did It Not Unto One Of These Little Ones, Ye Did It Not Unto Me”

Feeling sure that our brothers and sisters who are in the harvest field will be filled with joy fully to realize that Mt. Carmel is truly caring for the little ones as well as for the older ones, we herewith announce to ‘all our brethren that her newly adopted ones now number thirteen.

To safeguard the souls of these little ones, to train them for the Master’s service, and to fit them to stand with the Lamb on Mt. Zion, now becomes the privilege and responsibility of each of us.

Although our work and responsibilities this year have increased several times over, yet we thank God for intrusting us with this beautiful flock. However, because Mt. Carmel is yet in the pioneer stage, and because of the lack of necessary facilities, besides the necessary number of men and women who can bear responsibilities, and who themselves are willing to carry the cross of Christ, the work is rather slow and trying as the Code readers will recognize to some extent from the fact that we are two months late in circulating this issue of our news-bearing paper.

Although our help was greatly needed here, we were called to make a trip to the middle western states, and as the time it consumed was fully two months, we found upon our return the work to be still more congested.

O, I cry aloud to God that He may awaken all Present Truth believers and cause them to see that a mere theoretical knowledge of Present Truth is not sufficient to save their souls from Satan’s claims upon them. Some have scarcely any realization of the magnitude and needs of the work, much less of their own condition. They lack true wisdom and they lack divine judgment. They are not willing to deny themselves of anything either for the sake of their own souls’ salvation or for the sake of the salvation of others’, yet they talk of having a great burden to save other people’s souls, and long to go out and give the message! Let me give here one example of such a sad deception.

There are a number of doctors in Present Truth who are practicing either little or none, but who are keeping away from Mt. Carmel on the grounds that they have a great burden to save souls, and though they are accomplishing very little or nothing in the field, they do not come to our help here even when asked. Some of them already know that the dispensary on Mt. Carmel has need of them. We have endeavored to explain to

some of them that their work in the field has already proved to be a failure, and that their help on Mt. Carmel would be more profitable than it would be in the field. But because they think they have an all-consuming burden to save others, they ignore all we say, and have left us and a doctor in the city of Waco to take care of the sick.

How can anyone who has no particular burden for the sheep that are already in the fold, have a burden for those who are outside of the fold?

Were these doctors’ cases the only ones of this character among Present Truth believers, we would not here mention it, but as there are others besides doctors in the same condition, we hope this article will be of great help to them as well as to the doctors.

During the last few years, I have had repeated calls from the east coast, urging me to visit that field. Some of the brethren even offer to pay my fare and expenses if I will but come and give them the help they need, but as yet I have not been able to make the trip, simply because I do not have enough competent men to carry on the work here, and because, with but little help, I am expected to build the camp, straighten out everybody’s problems here on the hill and in the field--act as both parent and teacher, as both doctor and nurse, etc., etc., besides looking after many other duties which no one but myself can attend to.

We appeal to every Present Truth believer to follow the example Christ has set before all--that we should do the first things first, assume responsibilities: and learn thoroughness, economy, and punctuality.

There are many who claim to believe in the sealing message, but who are either staying home doing nothing or trying to enrich themselves with this world’s goods, while we are struggling to build the “camp” and to publish the message so that they can know the truth, answer their questions, iron out their difficulties, and teach and care for their children.

Idleness and abundance of bread was the curse of Sodom. Doing nothing leads into mischief, the most virile manifestation of which is gossiping. And be the gossip true or untrue, it will surely lead the offender away from the light and into darkness.

Awake! My brethren, awake! lest you, like Sodom, be turned into smoke while you are lying idle or while you are trying to enlarge your bank account.

We need laborers for the vineyard, but as none are fitted for the work, we must first build the “camp”, where they can obtain training, and where we can take care of the children, the sick, the poor, and the old. We are calling for car-

penters, mechanics, teachers, doctors, nurses, and office workers.

Many of the children who are sent to us for training have been left to grow up as wild horses; yet they would make the finest of teams if they could be tamed and trained to pull ahead. But if we should leave them as they are, then rather than being a blessing, they would be a burden both to themselves and to the cause of God, and they would be unfit to stand with the Lamb on Mt. Zion. Hence, if these children do not become useful workers in Present Truth, our time, the Lord's means, and their souls, will be forever wasted, and their fall will be more than a disaster.

Had the parents, themselves, in the training of their children, been converted to God's plan, the task would not now be half so hard. But now, without the parents' fullest cooperation with the school, and without confessing to their children, their unwise course in rearing them, it is as impossible for us to wean them away from their old traits and insubordination, and win them to a life of purity and obedience and thus to usefulness, as it is to change the zebra from its wild idle life to the life of a well trained and gentle horse.

When some of the children fail to make good, it is but natural for most parents to find fault with the school management and to sympathize with the children rather than to uphold the teachers' integrity and to chasten their children. Sympathizing with the children while they are in the wrong, is doing them a cruel injury rather than any kindness or good.

Therefore, we emphatically solicit the parents' cooperation with the school, in order that parents may thus save their children from the lust that is in the world. Also we plead with the children to put their whole mind, their whole attention into their work, and thus save their parents from falling into the snares of the devil.

God has placed us under obligation to assume full support of the children whose parents are unable to care for them. Thus these children are adopted to the household of all Present Truth believers who have no children of their own. Therefore, none into whose hands God has placed the care of these "little ones", should forget their needs. We as a people must reform in every line.

"Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God."--"Testimonies for the Church," Vol. 6, p. 217.

The offerings received have amounted to but little over the cost of The Symbolic Code, but not to near

enough to cover the cost of the rest of the free literature that is being used. And now we must look after these children too. Hence, what will you brothers and sisters do for God's heritage with which He has now intrusted you to keep and to care for?

"Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord's vineyard. We cannot afford to allow our children to drift away into the world and to fall under the control of the enemy. Let us come up to the help of the Lord, to the help of the Lord against the mighty. Let us do all in our power to make our schools a blessing to our youth. Teachers and students, you can do much to bring this about by wearing the yoke of Christ, daily learning of Him His meekness and lowliness. Those who are not directly connected with the school can help to make it a blessing by giving it their hearty support. Thus we shall all be 'laborers together with God,' and receive the reward of the faithful, even an entrance into the school above."--"Counsels to Teachers," p. 210.

We hope that no one in Present Truth will hear these words said to him:

"The selfish love of 'me and mine,' keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? 'Inasmuch,' says Christ, 'as ye did it not to one of the least of these, ye did it not to Me.' Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls. None should be passed by because they have not the culture and religious training of more favored children. Had these erring, neglected ones enjoyed the same home advantages, they might have shown far more nobility of soul and greater talent for usefulness than many who have been watched over day and night with greatest care and overflowing love. Angels pity these stray lambs; angels weep, while human eyes are dry, and human hearts are closed against them. If God had not given me another work, I would make it the business of my life to care for those whom others will not take the trouble to save. In the day of God, somebody will be held responsible for the loss of these dear souls."--"Testimonies for the Church," Vol. 4, pp. 423, 424.

As Elijah's message is sent to the church, it is to turn the hearts of the fathers to the children, and the hearts of the children to their fathers in the church, Hence, the Elijah message is to create in the family relationship a new love--not the sentimental love which drags either the children or the parents to the world rather than drawing them to God, but the true love which will win one another from the world to the Lord. The so-called love which ultimately leads either the one or the other to go wrong, is the kind to be repented of and replaced with a saving love which

always leads away from rebellion and to obedience.

Parents, be warned by the example of those whose children are older, and take sad note to just what parental sentimentalism has done for them. There is family after family where the children are in the world serving the devil while the parents are in the church trying to serve the Lord. These parents are wondering why their children are not commandment keepers, and while they are continuously asking the church to pray for their children, they continue to allow them to indulge in wrong doing and wrong habits, thus, while praying for them, they unwittingly lead them further and further away from the Lord!

“Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away seeds of truth from other hearts. Many who listen to the preaching of the Word of God make it the subject of criticism at home. They sit in judgment on the sermon as they would on the words of a lecturer or a political speaker. The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister’s character, motives and actions, and the conduct of fellow-members of the church, are freely discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God’s messengers, and reverence for their message. And many are taught to regard lightly God’s Word itself.

“Thus in the homes of professed Christians many youth are educated to be infidels. And the parents question why their children are so little interested in the gospel, and so ready to doubt the truth of the Bible. They wonder that it is so difficult to reach them with moral and religious influences. They do not see that their own example has hardened the hearts of their children. The good seed finds no place to take root, and Satan catches it away.”--”Christ’s Object Lessons,” pp. 45, 46.

Parents, if your mind is too dull to comprehend what God expects of you as is presented in this appeal, remember this one thing, that every word which you speak into the ears of another, against the institution, is pulling both you and your hearer away from the sheepfold into everlasting ruin.

The ensuing letter from a relative and guardian of one of the boys here, shows that the boy has been contemplating going home at least for a while. But the wise and motherly answer has completely changed the boy’s attitude, and we hope that if any of the children should express any dissatisfaction with the school, the parents will use as good judgment in replying to them as the above mentioned sister has used in replying to

her boy.

None of the children would say a word against the school or be tempted to be dissatisfied and anxious to go home if they knew that the parents would not give them some encouragement in their erroneous course, but instead would reprove them and let them know that they will not receive them with open arms, hugs, and kisses, while they know that they are doing wrong.

Following is the letter:

Dear T-----:

I just got your letter and was shocked and pained beyond measure. I can’t tell you how sorry I am that you would even consider leaving Mt. Carmel. I would advise you to fight against that desire like you would fight for your life, till you conquer it. Now, T-----, you know that you signed up to stay till they told you to go, so you know that if you leave they won’t take you back. And it is funny that all at once you want to go to ---- -- when you never have cared before. I want you to go and take the message to her, but you are not ready yet. Why don’t you stay till you are? What a loss to you and to all of us if you quit, for you are my hopes of bringing all your relatives into the fold and now you are quitting before you even start!

You haven’t even started to school yet have you? And yet you would leave. Well, there is not any thing that I can do about it or say, for words are so inadequate to express myself, and I am so helpless to do anything about it. I was so sure that with a chance you would make good.

Why do you think that they will send you off? Aren’t you obeying the rules? Now, T-----, you have never had an easy time, and I don’t see why you would think that the rules are hard. Don’t you know that hard rules are what make you strong? Do you want to go through life undisciplined and loose, till when you are a man and should be strong you are a mental and moral weakling? The streets and lanes are full of that kind of young men. Do you want to be one like them?

And then, T-----, what a wail of despair will you utter when you see what you have missed when the Lord establishes His kingdom, and you find yourself outside of it, just because you wouldn’t apply yourself to the job of getting fit to stand with the Lamb on Mt. Zion! T-----, just a few weeks or months of real effort on your part would work wonders for you. Why don’t you give yourself a chance? Have you prayed any for the Lord to help you understand just what you are there for? You must have spiritual discernment really to appreciate Mt. Carmel. Without that, it is just a hard place to live, without anything to attract you to it. But, T-----, to the spiritual-minded it is the open gate way to

heaven, for you can surely feel the presence of the Lord there.

Remember the children of Israel, how they wished that the Lord had left them in Egypt to die, instead of bringing them out into the old hard dry country. It will take a lot of praying and applying yourself to the task to make it. But isn't it worth it? And then you are young; and the Lord will be more tender toward you for the lack of knowledge you have. And too you are not hardened in sin.

T-----, please do try to get interested, for just saying that this is truth will not do you any good. You have a work to do for yourself that no one can do for you, and if there never was a hereafter, it would pay you to do it just for the happiness that it would bring you in this life--the satisfaction of being a man. Now decisions are being made, and if you decide to drift along with the tide (and that is what you will be doing when you give in to your inclination), you will find yourself just where all drift wood land--in a pile to rot. T-----, if you could only see the poor drift wood that is heaped together to rot, and then know that Christ saw it all and that is why He made a way of escape for you, you would stay there even if you had to die. Try, T-----, and ask Mt. Carmel to pray for you, and pray for yourself and line up if you are trying to shirk some of the rules. I never thought that you would balk at hard things.

I know that there are things in your life that will be like pulling teeth to get rid of, but God stands ready

A TRIP TO THE MIDDLE WEST

As it was necessary to visit some of the brethren in the middle western states, and as there was a load of fixtures to be transported from Madison, Wisconsin, to Mt. Carmel, and also as we were badly in need of a new truck, it was decided that we should take advantage of the possibility of catching three net fulls of fish with one casting. Hence, as a Dodge truck purchased at the factory would save us about a hundred dollars, my wife and I obtained a ticket to Detroit, Michigan, with stop over privileges. Thus while on the way we were able to stop for a few days in Ohio and Indiana, where we had the privilege for the first time of meeting a number of Present Truth believers who were hungry for truth, and who, in their desire for a higher Christian living, gave great courage to us. Moreover, the royal entertainment we received in every place we stopped and the efforts, of the brethren to bring new listeners to the studies, gave us a vision of what the power of the Gospel of Christ can do.

Proceeding on we found a nice company in

to help you if you will let Him, and those things will eventually drag you down so low that what manhood you have will revolt even at the thought of it, so while you are young, and before any of the bad things of life fasten and grow on you as a part of you, get loose from them. You have a wonderful opportunity to do it now, there where others are doing the same thing.

I have said enough to you, T-----, and I hope that you will consider what you are doing and will take the things I say in the way I give them, for I will do anything to help you, and I will always hope and pray that if you do leave, the Spirit of the Lord will strive with you till you will again find yourself at Mt. Carmel, getting ready for the biggest and worst battle this world has ever known, and fighting on the side with a General Who has never lost a battle.

I hope that you write to me again soon and tell me what you are going to do, and remember that I am for you first, last, and always. I am crying as I write, for it doesn't seem fair that some of my boys don't have strength of character enough to make the effort to go to heaven, and when I get there and look for you, what a cry that would be to see you all on the outside, only for the reason: "Self serving, " "Not interested," "Fooled by the Devil!"

I want you to write to me and never forget. Pray for the eyesalve as the Lord admonishes us.

Lovingly, Aunt -----

Lewistown, Ohio, and another in Muncie, Indiana.

Then while in Detroit, we met Brother and Sister Schian, whom we found to be zealous workers in the interest of Present Truth, and through them we came in contact with a number of S.D.A.'s, but we were disappointed because our schedule permitted us to give them only one study. Most of them became greatly interested in the study of Present Truth, and asked for literature in which they could at their leisure examine the claims of the sealing message. We are praying for a good harvest of souls from our efforts there.

We hope that Brother and Sister Schian will soon fully fit themselves for the work that they may take the message to our Rumanian brethren.

In Lansing, Michigan, we found friends whom I had not seen for over fifteen years. They entertained us generously in their lovely home, and that night we found ourselves busy talking about

the message, until finally, when we thought of retiring, it was two A.M.

After stopping in two other places in Michigan and Illinois, we spent a few days in Rockford with friends of long standing. From there we drove north and found a good interest in Madison and Milwaukee. After establishing several families in Present Truth, we were called back to Mt. Carmel. Hence, at Madison we loaded the Dodge to its fullest capacity with the fixtures and with a family of four to reside at Mt. Carmel.

We most heartily thank our brethren who were so kind and willing to do everything for us, and are praying that God may bless each of them, and help them to stand firmly for the sealing message so that all of them shall be counted in that most glorious number, the 144,000.

Though we were compelled to disappoint a great many by not being able to grant them their request for us to visit them, yet we hope to do so in the near future.

We need to pray for our brethren who were on our trip brought to the message, for they will meet no lesser opposition from their S.D.A. brethren, than did Christ from His Jewish brethren. The apostles were also tried to the limit, but Christ's prayer strengthened them to such a degree that they were willing to die rather than to renounce the truth they had learned. And, as Christ's prayer was not for them alone, but also for all who should follow after them, let all take courage as we now read His prayer:

“These words spake Jesus, and lifted up His eyes to

heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy Word is truth. As thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.” (John 17:1, 3, 15 through 26.)

THE VOICE FROM THE FIELD

Not Those Who Trust To Intellect, Genius, Or Talent

Last Sabbath, in the regular Sabbath School hour, Elder ----- taught the commandments, stressing the point that when we break one we break them all, and perhaps he was sincere. Nevertheless, in the preaching service immediately following Sabbath School, he told us that there is a class of people who are teaching that they are preparing swords to cut down God's people, and who are trying to tear down everything the ministers are doing.

After service, I took occasion to ask him if he really believed that there is a sect preparing swords with which to cut down God's people. He said, “There is, but they are not S.D.A.'s. They are called ‘Shepherd's Rod.’”

I told him that I was sure that he did not want to tell an untruth about any one, and that I, myself am a believer in “The Shepherd's Rod,” and knew for a surety that the assertion is false. The minister laughed at Brother Houteff, saying, “What could a man do with a third or fourth grade education?”

I thank God that none of his reproaches had effect on me. I remembered that neither Sister White nor John the Baptist and most of the apostles had any education, and that we are not preparing to kill any body. Nevertheless, I am burdened to know what can I do for these dear servants of God, who thrive on believing and spreading falsehood wherever they go.

The Lord is blessing the work here, and we feel that whether men be against the light or for the light, they will glorify Him.

Happy in the Light.

I thank God for giving me that for which I prayed. When I read the Bible before I understood hardly any of the prophecies, but now they are as clear as God intends for them to be.

I am now reading "The Shepherd's Rod," Vol. 2, and am writing to you to tell you of my joy.

I am enclosing my first tithe to you, and I must tell you what urged me to do this so soon. After many prayers and after hearing what was said at the camp meeting, I am sure that God will not be pleased if I continue sending my tithe to shepherds who unite with the world and who receive its support by departing from Christ.

While at the S.D.A. senior Sabbath class, Brother Q.----- asked the Elder to read something from the Testimonies, and as he protested, I wanted to know what it was about. Then Brother Q. ----- passed the copy to me, but Elder ----- took it from me and returned it to Brother Q. So God opened my eyes that Satan is working in the church. The Elder, while trembling as if ready to eject Brother Q.----- out of the church, instructed him not to read the testimonies in the Sabbath School. At that time I knew nothing of "The Shepherd's Rod," but after the class was dismissed, I made it my point to talk to the Elder, and he informed me that Brother Q. ----- is a SRod man, and not a member of the church, and that if he would want to study with me I should refuse to listen to him.

I said to the Elder, "It is my duty to investigate 'The Shepherd's Rod' for myself as it was my duty to investigate the S.D.A. doctrines for myself."

Thus, now I stand in the light. I thank God for it.

(Signed) L. Q

Old In the Message, But Needs the School.

I have been a member of the Seventh-day Adventist church for 28 years, and, I must say that the pamphlets which you sent me are very interesting and edifying to read.

I wish the school of Mt. Carmel Center were here in South Africa, then I would have been among the first group to attend it.

M. K. Africa.

South Africa.

Sorrowful for the Past, Delighted at the Present.

Words cannot express the joy that comes to me as I feed upon the "green pastures" to which the Rod has led me. Ps. 23. Mic. 7:14. I am glad to "pass under the Rod" (Ex.

20:37), and go in and out and find pasture. John 10:9. For years past in my sleepy Laodicean condition, I could hear the Lord's voice, but I could not open the heart's door because there was so much rubbish in the way. But now that I have opened the door, the Dear Saviour comes in and sups with me. Rev. 3:20.

The good spiritual food, the "butter and honey" (Isa. 7:21, 22), gives me strength to take up my cross and follow Him, and I find that the power for each day's need, He supplies. John 1:12; Mic. 6:9.

I read the "Code" over and over, and eagerly await its coming.

(Signed) Earl Butterfield,

Freewater, Ore.

Wish I Could Study All Day.

I have been wanting to write a letter for some time, but I am so new in "the Seventh-day Adventist church" and "Present Truth" that I have been hesitant to write. However, I am learning fast, and I know "the Dear Lord" is with me. And I thank Him every day of my life that He has seen fit to call me into this "Present Truth" message of today. It is so wonderful, and I would like to study it all day long if it were possible. I am truly thankful for what God has done for me, and I am trying to give the message as I go on with my studies.

(Signed) Ida E. Rainey.

Portland, Ore.

Hold Fast That No Man Take Thy Crown.

Unless we, who know the Shepherds Rod message, gird up the loins of our mind, and "keep pace with the light," others will step in ahead of us, and take the crown that we should have worn, for there are many not of our faith, who are anxious to study the truths contained in "The Shepherd's Rod" literature.

Not long ago, we called to see a family who had become slightly acquainted with the Sabbath, and with kindred truths of the S.D.A. message, and who liked the literature which they had read. During the two or three years that have intervened since they first contacted S.D.A.'s there have fallen into the hands of this family several of the tracts of Present Truth, and also The Symbolic Code. The wife and mother in this home told me that she prized these latter publications very highly, and that they made her all the more desirous of becoming a S.D.A., and that she was now sending her little girl to the S.D.A. Sabbath School.

There are many cases just like the one mentioned above, and they are hungry for the message of Present Truth.

(Signed) E. T. W.

QUESTION AND ANSWERS

Who Is Speaking, the Father or the Son?

QUESTION NO. 170:

Is Jesus or God talking in the following scripture?-"If you abide in me, and my words abide in you, you shall ask anything and it shall Be done unto you!"

ANSWER:

We understand that it is Christ talking, showing that if we abide in Him, then our request shall be granted regardless whether it be great or small.

The Book of Daniel and the Time of the End.

QUESTION NO. 171:

When does "the time of the end" begin, and when was the book of Daniel opened? Is it wide open?

ANSWER:

The angel who instructed Daniel declared that the book would be closed until the time of the end. Therefore, in the time of the end the book must be opened. The Word does not say that the book is opened either at the beginning or at the close of the "time of the end," all at once or a little at a time, but simply in the period of "the time of the end." However, history proves that the prophecies of Daniel were not all revealed at once, but slowly. The fact that we as yet do not understand the whole book, proves that some parts of it are yet closed; also the fact that a large part of it is now understood makes it evident that we are living "in the time of the end." This time must have begun when the book began to be opened, but if we must declare the beginning of that time in more specific terms, it, in a special sense, began in the year 1844. The time of the end is the period just before the end of the world.

Do We Need a Vision of What We Do?

QUESTION NO. 172:

Do you always have mental visions of the things, persons, and objects for which you pray?

ANSWER:

If we have no vision of what we are doing, and no goal to work to, then, naturally, neither our prayers nor our efforts will accomplish anything. Therefore, we must have a clear vision of every need, and of everything which we aim to accomplish. "Where there is no vision the people perish." (Prov. 29:18.)

How Shall We Pray?

QUESTION NO. 173:

I have been told that we should pray to God the

Father and say, "In the name of Thy blessed Son Jesus, Who died for me, I humbly ask--etc." Is this the correct way to pray?

ANSWER:

We see nothing wrong in the foregoing example of address in prayer to God, yet one's petitions need not necessarily assume this precise form.

What Is My Gift?

QUESTION NO. 174:

Please explain 1 Tim. 4:14, for I wish to know what my gift is, and what the Lord wants me to do.

ANSWER:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4:14.)

The above scripture urges us to be faithful and full of zeal in the duties which God has placed upon each individual. So far as we know, the duty of the questioner is to be faithful in obeying the principles of the doctrine, and whatsoever work he or she is given to do. The work of present truth believers is that they themselves reform by obeying the truth, and by precept and example lead others to obey it. Some of us are doing this by building the "camp" at Mt. Carmel Center, others by giving studies, still others by writing letters and sending tracts and books to their relatives, friends, and acquaintances. Those who labor for a livelihood must be faithful in their position, as was Daniel, so that they bring no reproach against their religious profession, but lead others to the gospel of Christ by their good behavior and faithful service in the name of Christ, and by supporting the cause of God.

If Planning to Fall Shall He Stand?

QUESTION NO. 175:

Please explain how it is impossible to get forgiveness of sins, and to be re-established in God's sight and be saved if we go back into the world as exemplified in Heb. 6:4-6.

ANSWER:

Paul explains that those who live not the principles of the doctrine of Christ, and who do not "go on to perfection," but who lay "again, the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and of the laying on of hands, and of resurrection of the dead, and of eternal judgment....who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away," "it is impossible" "to renew them

again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.” (Heb. 6:1 through 6.)

Paul’s language, as above quoted, is plain that those who have been enlightened in all things, but do not live the principles of the doctrines, are laying a foundation to go back to the world, and if they should thus fall, it would be impossible for the gospel of Christ to renew their conversion.

What Is the Sword of the Lord?

QUESTION NO. 176:

The Bible speaks of swords in the latter days. Does it mean knives or guns? Swords are not used in war these days.

ANSWER:

In the scriptures “sword,” signifies war, bloodshed, and vengeance. God’s sword is the instrument which He uses for executing judgment. “Deliver my soul from the wicked, which is Thy sword.” (Ps. 17:13.)

Whom Will the Angels Pass?

QUESTION NO. 177:

Will all Adventists, who are not sealed, perish in the great slaughter of Ezekiel Nine?

ANSWER:

God’s command to the “angels” is to “slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark.” (Ezek. 9:6.)

What Like, and How Far?

QUESTION NO. 178:

What will the slaughter in the churches be like? Will it involve the outside world?

ANSWER:

The slaughter of Ezekiel Nine is the antitype of the Passover in Egypt, and, therefore, it will be like it. Read Exodus 12.

In the anti-type, the slaughter falls first in the church (“Testimonies for the Church,” Vol. 5, p. 211), and later in the world (“The Great Controversy,” p. 656). Hence, it is in two sections--one before the final close of probation, and one after. See our tract No. 1.

What Are the Seven Last Plagues?

QUESTION NO. 179:

Please explain what are the seven last plagues.

ANSWER:

The nature of the seven last plagues is not yet revealed. The Revelation is written in figurative speech, and therefore, the description of the plagues may be symbolical, as are the seven seals and the seven trumpets, etc.

Lake of Fire Burning or Extinct During Millennium?

QUESTION 180:

Please explain Rev. 19:20 and Rev. 20:10. If the beast and false prophet are cast into the lake of fire before the millennium and the devil after the millennium, will this fire continue burning between the two events?

ANSWER:

“The Shepherd’s Rod,” Vol. 2, p. 152, par. 2 shows that “the beast and the false prophet are cast into a lake of fire after the sixth plague and before the end of the world.” The same volume p. 161, par. 2, further shows that “at about the time of the seventh plague the beast and the false prophet [literally] will be cast into the lake of fire,” and “will become a type of the final destruction of the wicked after the millennium.”

The fire, if physical, does not necessarily have to burn through the millennium, but may be rekindled after the millennium.

One Snake Viviparous, Another Oviparous; One Venomous, Another Non-venomous. Why?

QUESTION NO. 181:

“Sr. White’s writings condemn the use of spices, but as we understand that Shepherd’s Rod believers are using them, we ask that you explain this to us.”

ANSWER:

True it is that Sr. White’s writings condemn the use of spices, but they do not list them by name. Hence, the question before us should be, Are all spices injurious to the health? If not, then which spices are injurious and which are not?

The fact that the use of sage, onions, parsley, mint, garlic, celery, etc., are not only harmless, but actually beneficial to the body, leads us to know that not every spice is condemned.

The most injurious spices are those which, as a rule, are used in large quantities, such as hot peppers, vinegar, mustard, horse radish, catsup and other commercial spiced sauces. We know not that cinnamon, nutmeg, allspice, and bay leaves contain elements which are injurious to the health, and, generally, these spices, being used in very small quantities, could not very well injure any one.

In the realm of snakes, not all snakes are snakes in the same sense: the viviparous, giving birth to their young, the oviparous laying eggs, the venomous, being very treacherous and poisonous, the nonvenomous being harmless. Likewise in the realm of spices; not all spices are spices in the same sense in which the literalist thinks they are.

Shall We Shun Pride and Seek Economy?

QUESTION NO. 182:

“Should women wear silk or cotton hose?”

ANSWER:

We cannot prescribe a set rule for all. Some women's circumstances make it very impracticable for them to wear silk hose: others cannot wear cotton hose. Of course, the wearing of sheer silk hose, being neither modest nor practical in any way, is clearly out of the question, but if the wearing of service weight silk hose are more serviceable and economical than cotton hose, then they are the kind to use, but if lisle or cotton are, then of course they are to be preferred. Let principle guide in this matter as well as in all kindred concerns.

“Economy in the outlay of means is an excellent branch of Christian wisdom....Money is an excellent gift of God. In the hands of his children it is food for the hungry, drink for the thirsty, and raiment for the naked; it is a defense for the oppressed, and a means of health to the sick. Means should not be needlessly or lavishly expended for the gratification of pride or ambition.”--“Testimonies for the Church,” Vol. 4, p. 571.

“In the establishment and carrying forward of the work, the strictest economy is ever to be shown.”--“Counsels on Health,” p. 319.

Be Book Students Instead of Sentence Readers

QUESTION NO. 183:

“Ministry of Healing,’ p. 356, states that the church is the bride, whereas ‘The Great Controversy,’ p. 427, says that the ‘Holy City’ is the ‘bride.’ Please explain the apparent contradiction between the two.”

ANSWER:

The seeming discrepancy between the “Ministry of Healing,” p. 356, and “The Great Controversy,” p. 427, is explained as follows:

Although in the one instance the church of God is said to be the bride and in the other instance to be the guests, if we comprehend the lesson which the author is endeavoring to put forth in each publication, we shall find that these statements are correct and Biblical. Only those who are searching for a hook to hang their doubts upon, and who are surface readers and shallow thinkers, can conclude that the one publication contradicts the other, and if they thus conclude concerning these publications, they also might just as well conclude that one part of the Bible contradicts another.

The trouble does not lie in the aforementioned publications, but rather in the minds of those who read them, for these readers fail to see that the terms “bride” and “bridegroom”

are used only for the purpose of making illustrations. The author is, in the first instance, illustrating relationship between Christ and the church, whereas in the second, she is illustrating relationship between Christ and the holy city.

Should anyone conclude because in the one instance the figure, “bride,” is used to illustrate the relationship between Christ and His church, that in the other instance the same figure can not be used to illustrate the relationship between Christ and the holy city, then he might as well conclude that because Christ, in the instance of Eph. 5:22-32; Hos. 2:2, is the church's Bridegroom, He cannot in the instance of Isaiah 9:6 be the church's “Everlasting Father.”

Those who take from books only sentences instead of taking the books entire will never by themselves find the truth, and therefore instead of helping others, others will have to help them.

Was Christ Judged, Condemned, and Crucified In the Same Day?

QUESTION NO. 184:

“The Shepherd's Rod,’ Vol. 2, p. 24, says: ‘The analysis of the foregoing time table, proves that when Jesus was led to Caiaphas,...it was about the twelfth hour, or shortly before daylight.... ‘But states ‘The Desire of Ages,’ p. 698, ‘It was past midnight, and the cries of the hooting mob that followed Him broke sharply upon the still air. The Saviour was bound and closely guarded.... but in eager haste His captors made their way with Him to...Annas...’ Again, on page 699, this capture is called ‘The midnight seizure by a mob.’ Now, at the time of the betrayal, Jesus said, ‘Behold the hour is at hand.’ (Matt. 26:45.) These statements clearly teach that Jesus was betrayed into the hands of sinners (the heart of the earth) at, or just shortly after, midnight. But ‘The Shepherd's Rod,’ Vol. 2, tabulates the time of the three days and three nights as beginning at sunrise. This seems to be a glaring contradiction. Can you clear it?’

“Also, John 18:28, speaking of the time when Jesus was before Pilate, says, ‘And it was early.’ Mark 16:9 says, ‘Now when Jesus was risen early.’ If the ‘early’ mentioned in John is at the sixth hour, then must not the time (‘early’) of His resurrection have also been at, or shortly after, the sixth hour?”

ANSWER:

“The Shepherd's Rod,” does not teach that Jesus was at sunrise seized by the mob, but rather at about midnight, and that about, or shortly before, daylight He was brought before Caiaphas. (See illustration on p. 22 of “The Shepherd's Rod,” Vol. 2.) “The Desire of Ages,” in the above citation, is talking about the Roman soldiery's seizing Jesus in the garden, whereas, “The Shepherd's Rod” is talking about the Jew's seizing or ar-

raigning Him for a legal trial before the Sanhedrin.

Besides the evidence found in the illustration on page 22 of "The Shepherd's Rod," Vol. 2, the very statement, itself, which the questioner quotes from "The Shepherd's Rod," proves that the "Rod" is speaking of Jesus' being led to Caiaphas, the high priest, and that it was about the twelfth hour, or "shortly before daylight." This statement does not say that either the "midnight seizure" or the trial before Annas was about sunrise, but rather that when Jesus was brought for trial before Caiaphas it was "about the twelfth hour, or shortly before daylight," which, of course, allows for the passing of several hours from the time that Jesus was seized in the garden until the time He was taken before Caiaphas, for a legal trial. In other words, "The Shepherd's Rod" states and proves that the three days and three nights" did not begin at the time of the midnight seizure by the mob, but rather that it began at the first legal trial. (See illustration on p. 22 of "The Shepherd's Rod," Vol. 2.)

A close study of "The Shepherd's Rod" and "The Desire of Ages" on this point, will prove that both are in perfect harmony, and that the questioner has confused the words of "The Shepherd's Rod" on this subject, just as certainly as others have misconstrued the words on page 151 of "The Shepherd's Rod," Vol. 2, where it mentions the "beast" of Revelation 13:14, which is the one with the lamb-like horns, but which they try to make the "Rod" say is the beast of Revelation 13:1, the one with the seven heads.

Now, the only disagreement between "The Shepherd's Rod" and "The Desire of Ages" on this subject, is that "The Desire of Ages" says that "On the second day of the feast, the first fruits of the year's harvest, a sheaf of barley, was presented before the Lord" ("The Desire of Ages," p. 77), which places the first feast of the Passover on the Sabbath (Num. 28:17), thus making the slaying of the Lamb and the fourteenth day (Ex. 12:6) fall on Friday; whereas, "The Shepherd's Rod" places the slaying of the lamb and the fourteenth day on Wednesday, the first feast on Thursday, the second feast on Friday, and so on. Therefore, in view of the fact that "The Shepherd's Rod" and "The Desire of Ages" are here at variance, and that we believe both to be inspired, we must necessarily go to the Bible to prove which is the correct day, and how to harmonize the two volumes. Thus, laying aside both "The Shepherd's Rod" and "The Desire of Ages," we go for witnesses to Mark and John:

We quote John 19:14, "And it was the preparation of the Passover, and about the sixth hour: and he [Pilate] saith unto the Jews, Behold your King!" Mark 15:33 witnesses thus: "And when the sixth hour was come, there

was darkness over the whole land until the ninth hour."

In the above scriptures, two "sixth" hours are presented. In the first instance, Jesus was in Pilate's judgment hall, but in the second, He was hanging on the cross at which time the sun's face was veiled and the whole earth was covered with darkness. Inasmuch as circumstances clearly show that, these two "sixth" hours were twelve hours apart, and inasmuch as the sun darkened while Jesus was hanging on the cross, the latter sixth hour must have been in the day time, whereas, the former sixth hour must have been in the night time.

Furthermore, the ancient time piece was regulated by sunset at twelve o'clock, which brought midnight at the sixth hour, thus proving, in the light of preceding facts, that the "sixth hour," while Jesus was in Pilate's judgment hall was "about" midnight, and that the sixth hour while He was hanging on the cross, and when the sun was darkened, was about noon.

Now, if the midnight seizure, the trial before Pilate, the crucifixion, and the burial of Jesus, all took place in one day--Friday, then how could He have been seized in the garden shortly after midnight, led from there successively to Annas, to Caiaphas, to the Sanhedrim, and to Pilate, and yet be in Pilate's judgment hall about midnight? This utter impossibility alone should convince any one with an understanding mind that these events must necessarily have consumed two days and that any argument supporting the idea that they consumed but one day, is not against the exposition of "The Shepherd's Rod," but against the testimonies of Mark and John, who were eye witnesses to these events. Hence, let those who, on this account, lay aside "The Shepherd's Rod" realize that they are laying aside the Bible.

Inasmuch as Jesus ate the Passover feast with the disciples before He was seized by the Roman soldiery and the mob (Luke 22:7 through 14), therefore, the fourteenth day of the month, the day on which the Passover lamb was to be slain, fell on Wednesday; the first of the feasts was on Thursday, at which time the midnight seizure took place; and Jesus was tried before Pilate, crucified, and buried on Friday.

Now, owing to the fact that we hold that the writings of Sister White are inspired, we are under obligation to clear the discrepancy between the record of "The Desire of Ages" and that of Mark and John. There can be but one explanation to this, and that is that the word "second" ("The Desire of Ages," p. 77), has in some way gotten used in place of the word "fourth." Of course, we are forced to the conclusion that this inaccuracy of time occurred as a result either of oversight or of intention, the latter being the more probable, because, of the fact that the denomina-

tion has always erroneously believed that the events of the seizure, trials, crucifixion, and burial of Christ all took place in one day. To confirm the possibility of such an intentional change to agree with existing belief, we call attention to the following vision which was printed in the first edition of "Early Writings," but which was omitted from page 34 of the latest edition,

"I saw all that would not receive the mark of the Beast and of his Image, in their foreheads or in their hands,' could not buy or sell. I saw that the number (666) of the Image Beast was made up; and that it was the Beast that changed the Sabbath, and the Image Beast had followed

on after, and kept the Pope's, and not God's Sabbath."

We believe this vision was deleted from "Early Writings" because it was not in harmony with the teachings of the ministry at that time, who then taught, as they still teach, that the numerical name, 666, belongs to the Pope instead of the two-horned beast, and that the Image Beast is the Pope instead of the two-horned beast. In view of this tampering with the original text of "Early Writings," we are forced to conclude the same to be possible in the case of "The Desire of Ages." However, the change may have come in some other way

HEALTH WAVE

"Many mothers who deplore the intemperance which exists everywhere, do not look deep enough to see the cause. They are daily preparing a variety of dishes and highly-seasoned food, which tempt the appetite and encourage overeating. The tables of our American people are generally prepared in a manner to make drunkards. Appetite is the ruling principle with a large class. Whoever will indulge appetite in eating too often, and food not of a healthful quality, is weakening his power to resist the clamors of appetite and passion in other respects in proportion as he has strengthened the propensity to incorrect habits of eating. Mothers need to be impressed with their obligation to God and to the world to furnish society with children having well-developed characters. Men and women who come upon the stage of action with firm principles will be fitted to stand unsullied amid the moral pollutions of this corrupt age. It is the duty of mothers to improve their golden opportunities to correctly educate their children for usefulness and duty. Their time belongs to their children in a special sense. Precious time should not be devoted to needless work upon garments for display, but should be spent in patiently instructing and carefully teaching their children the necessity of self-denial and self-control.

"The tables of many professed Christian women are daily set with a variety of dishes which irritate the stomach and produce a feverish condition of the system. Flesh-meats constitute the principal article of food upon the tables of some families, until their blood is filled with cancerous and scrofulous humors. Their bodies are composed of what they eat. But while suffering and disease come upon them, it is considered an affliction of providence.

"We repeat; intemperance commences at our tables. The appetite is indulged until its indulgence becomes second nature. By the use of tea and coffee an appetite is formed for tobacco, and this encourages the appetite for liquors."--"Testimonies for the Church," Vol. 3, p. 563.

Our tables must be provided with foods other than flesh meats. But when flesh foods are discarded, we must not forget that a good protein substitute must take its place.

The following articles of foods may play a good part for a meat substitute:

Lentils average about 27% protein.
Soy beans average about 32% protein.
Cottage Cheese averages about 53% protein.
Skim milk averages about 37% protein.

Lentil Roast.

Ingredients.

1 tablespoon salad oil.
4 tablespoons minced onions.
1 pint cooked lentils.
2 eggs.
1 teaspoon salt.
1/2 teaspoon sage or tyme.
1 pint tomato puree.

Formula.

Place oil in pan to heat, then add onions and let cook while stirring often. When begin to brown pour into the lentils. Then beat eggs lightly, add salt, tyme, and beat again, and stir into lentils. Then pour tomato puree into it and stir well. Bake in an oiled and wax paper-lined bread pan, and bake about twenty minutes. Turn out upside down and serve with spanish sauce.

Spanish Sauce.

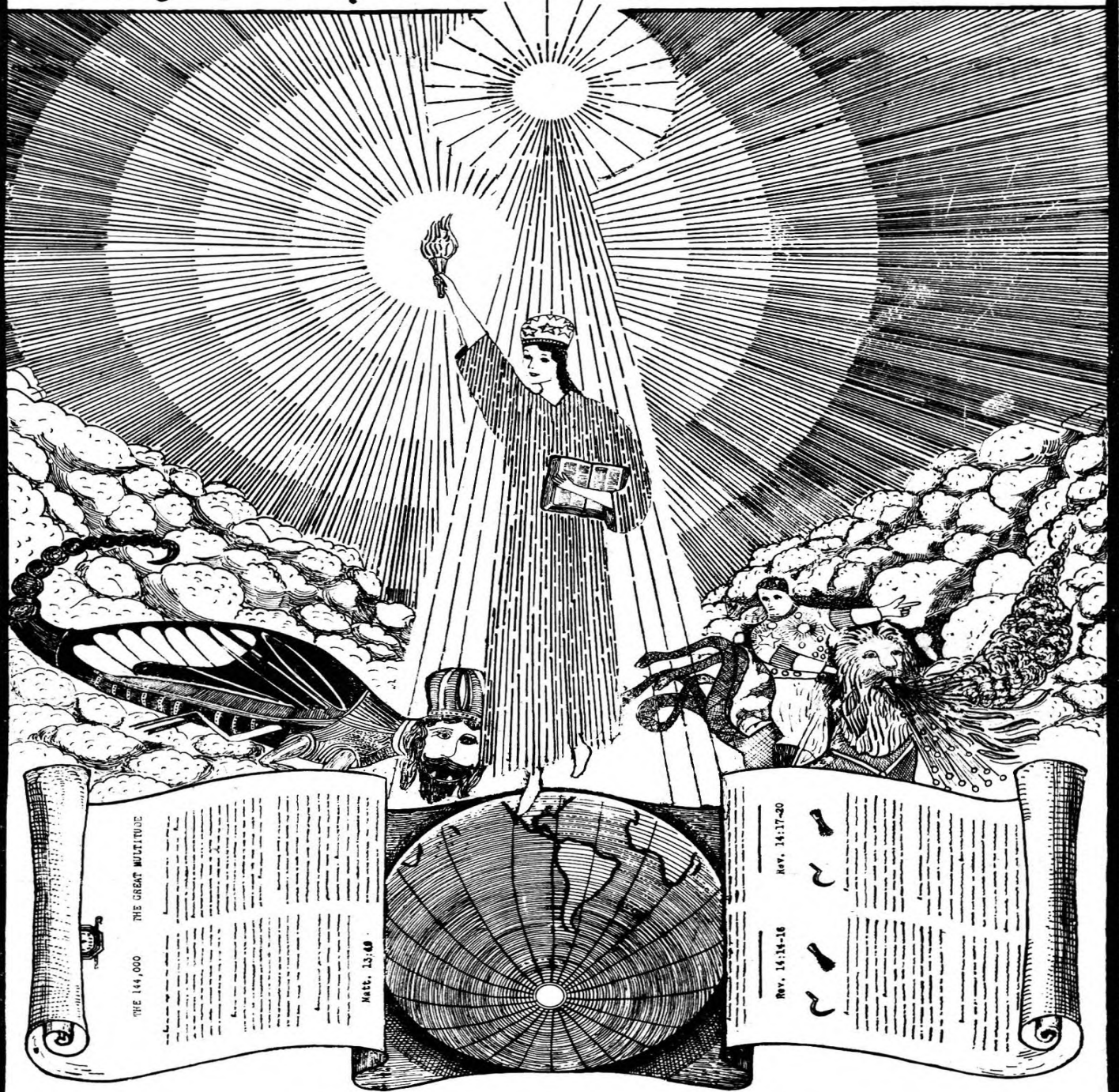
Take 2 medium size onions and
2 medium size bell peppers.
1/2 level teaspoon salt.
1 level teaspoon natural sugar.
1 pint cooked tomatoes.
1 tablespoon salad oil.

Formula.

Peel onions, then cut through the center of onions lengthwise, place flat surface on chopping board and shred lengthwise with a sharp knife. Slice peppers after same manner.

Cook with oil while stirring quite often until almost done. Then add salt, sugar and tomatoes. Finish cooking and serve.

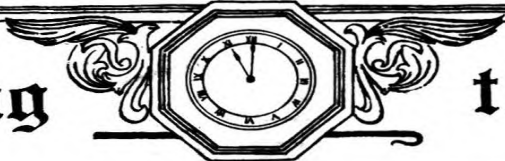
THE SYMBOLIC CODE



Vol. III No. 11-12

Nov.-Dec., 1937
MT. CARMEL CENTER
Lake Waco, Texas

Lightning



the Earth

WHAT NEED OF MT. CARMEL CENTER HAVE WE?

It is fully as hard for our people to comprehend their need of Mt. Carmel Center as it was for the Apostles to see why Christ should be crucified and resurrected. Therefore, we shall again endeavor to call their attention to this most important subject.

It will be seen by the following paragraphs that the enemy of truth is determined that light shall not reach the people ("Testimonies to Ministers," p. 411), also that he is doing everything to tear down Mt. Carmel Center and the work she is carrying on.

1. "I have been told," says one, "that Mt. Carmel Center is being builded as a sort of fort where weapons are being stored for the purpose of slaying all the S.D.A.'s who do not accept the message of the Rod. Is this true?"

Nothing could be quite so absurd as the story which the questioner has been told, and we admonish our brethren not to believe what they are told by Mt. Carmel's enemies, any more than while they were investigating the Sabbath truth they believed the wild stories told about Adventists.

2. "Is it true," says another, "that the adherents of "The Shepherd's Rod" are expecting their number to increase so enormously that in the near future they will be able to take by force all the S.D.A. denominational institutions?" Everyone who is well informed in the message that Mt. Carmel is proclaiming, knows, that Mt. Carmel is in no way endeavoring to take any institutions, but rather is endeavoring to bring about that reformatory movement long-foretold by Sister White in "Testimonies for the Church, Vol. 9, p. 126. However, it is true that we expect "a 144,000" members from the S.D.A. denomination to join us, after which a great multitude from every nation, kindred, tongue, and people is to swell our membership so greatly that "no man could number" it. It is also true that all the institutions owned and controlled by the S.D.A. denomination are a part of our Father's house, and that our being S.D.A.'s also, the institutions belong to us as much as to those who, because of their great numbers, are casting us out and are resting satisfied with their spiritual attainments, thinking themselves rich and increased with goods and in need of nothing.

"Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. 'For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.' The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name."--"Testimonies to Ministers," pp 372 through 3.

Therefore, Mt. Carmel Center is not worried about

taking the institutions, but rather is concerned to effect this long-awaited-for reformation. Nevertheless, as it is true that if those connected with these institutions continue to remain as they now are, the Lord has promised that He will "spue" them "out," then, of course, the institutions which God may see fit to spare will be left to those who "sigh and cry for all the abominations that are done in the midst thereof," of whom Mt. Carmel's members are being made up.

As the very nature of the work that is being done by Mt. Carmel calls for a restoration of every divine institution," and as we are robbed by our "lukewarm" brethren of the use of the denominational institutions, it is imperative that we build on Mt. Carmel many simple, inexpensive buildings to care for the spreading of the message, and for God's people who need our care.

Mt. Carmel Center believes all that the prophets have told us, and she is committed to the course of carrying out to the letter God's command in every particular, otherwise there would be no justification for her existence. Hence, those who come in contact with Mt. Carmel's work, must act quickly, lest they do like the denomination did with the message which came to them in 1888, of which Sister White writes as follows:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones....Many had lost sight of Jesus." ("Testimonies to Ministers," pp. 91, 92.) That this most precious message was not received at the General Conference session, held in Minneapolis, is clearly indicated by the following denunciation:

"Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit, testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil-surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could." Testimonies to Ministers, pp. 79, 80.

Many attempts have been made, especially during the past twenty-five years, to revive the Spirit of the Lord among God's people, but each effort has failed in reaching its objective. However, when the "fullness of time" came at the

end of forty years,--that often repeated number of Bible years--after the official announcement that the S.D.A.'s had rejected God's "most precious message," the Lord sent another message, which was handed in writing to thirty members of the General Conference Committee while assembled at the 1930 San Francisco Conference session. But as this message of 1930, like the one of 1888, was not accepted by the brethren, the fact soon became evident that if the message of 1930 was ever to reach the people, it must be published and distributed throughout the denomination. This resulted in the book entitled "The Shepherd's Rod," Volume One.

This circumstance gave rise to The Universal Publishing Association which, while located in Los Angeles, edited and published both, volumes One and Two besides several pamphlets making up the series of "The Shepherd's Rod" publications, until finally in 1935 when, for lack of room, and to be more centrally located for the two Americas, the Association removed to its present location--Mt. Carmel Center, Waco, Texas.

Had our brethren learned their lessons by the 1888 experience, and accepted the message sent to them in 1930, there would have been no need of Mt. Carmel Center, neither would the following sad words have been recorded:

"The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them."--"Testimonies for the Church," Vol. 5, p. 82.

Hence, Mt. Carmel Center, in fulfillment of prophecy (Mal. 4:5; "Testimonies to Ministers," pp. 475, 476), like Mt. Carmel of old, is proclaiming, "choose ye this day whom ye will serve."

The work which Mt. Carmel Center is doing is that of proclaiming the sealing message of the 144,000, the "closing work for the church," which is "forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand."--"Testimonies for the Church," Vol. 3, p. 266.

The above quotation makes clear the fact that the Lord will purify His church. It further makes clear that there will be sealed 144,000, none of whom will have any guile in their mouths (Rev. 14:5), and whom the Lord will send forth to proclaim His fame and His glory to the Gentiles. (Isa. 66:19, 20.) But "only those," we are told, "who have withstood and overcome temptation in the strength of the Mighty One, will be permitted to act a part in proclaiming this message when it shall have swelled into the Loud Cry."--"Review and Herald," Nov. 19, 1908.

Furthermore, since our brethren of the early Advent movement rejected the message of righteousness by faith in 1888, and since the General Conference of today has ignorantly rejected the sealing message of 1930, then without Mt. Carmel's work neither the church nor the world would have the opportunity of coming in contact with the message which is to save them from falling victims to "the great and dreadful day of the Lord," and which is to prepare them for the future life and glory land.

We who are connected with this "great reformatory movement," and who are being "cast out" of our churches, are not the only ones who are being robbed of all the benefits of the denominational institutions, but also is almost the entire body of the S.D.A. laity, by whom the institutions are built and supported, for rarely ever are any but ministers and conference workers cared for and supported by these institutions which consist of sanitariums and hospitals, academies and colleges, printing presses, food factories, besides the income from royalties, etc.

"What does God say in regard to His people?--'But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.' (See also Isaiah 43.) These are prophecies that will be fulfilled."--"Testimonies to Ministers," p. 96.

The only right which the laity are granted is that if they keep their mouth shut, and if they drink in without hesitancy all that is served to them from the pulpit, they can occupy a seat in a church and help reach the financial goals by which to pay the ministers' salaries.

Furthermore, the schools which should have been for the sole purpose of training the youth for the Lord's work have also turned out to be business enterprises, costing as much to the youth who attend one of them as it would to attend a private worldly school, and those who cannot afford to pay the price are with but few exceptions excluded and forced to go to the world.

Therefore, should Mt. Carmel go out of existence, the youth who are unable to attend one of the denominational schools, would be forever robbed of a Christian education, and excluded from the Lord's work.

Mt. Carmel collects no tuition, and charges but ten dollars a month a person for room and board, laundry, etc., and those who cannot pay this fee, she adopts and fully cares for. Thus, Mt. Carmel exists to restore "all things."

Seven years' experience has proved that there is virtually not one Present Truth believer able to teach the message, and that those who have attempted to do so, have accomplished either very little or nothing, and have met defeat. Conse-

quently, unless Mt. Carmel does something for all Present Truth believers, in the way of training, they will be of no use to the Lord in this most important work. Neither would there be a place for the aged nor for the orphans. The Lord foresaw this condition and therefore commanded by the pen of Ezekiel to

“set the camp [Mt. Carmel] also stand against it, and set battering rams [leaders] against it round about.” (Ezek. 4:2.)

Here we see a few of the many imperative reasons why Mt. Carmel should be builded.

Without Guile In Their Mouths

The very fact that the one hundred and forty-four thousand are to have no guile in their mouths is not only an evidence that they must proclaim the truth and nothing but the truth, but that their language must be free from all unbecoming words. And, if we are to be among this elect company of God's children, it will be necessary for us to weed out of our speech all the sly innuendos, covert insinuation, expletives, and meaningless words and phrases.--"Education," p. 236.

We are told that our language should be so "pure" that the most sensitive could not truthfully say that there is the slightest intimation of impropriety; so kind that the most timid would have no fear; so truthful that no doubt could possibly arise in the minds of our hearers as to our veracity.

As the Lord has called us to prepare for the seal in our foreheads, He has also called us to purify our speech and to be without guile in our mouths, and thus be the "servants of God" in the time of the "loud cry." Hence, the fact soon became evident that not only the young people at Mt. Carmel needed to study language from "a higher point of view," but that the older members also were in need of the same instruction. Therefore a special evening class has been organized for the benefit of the adults.

This instruction is given from 7:00 to 8:00 in the evening and is proving to be one of the most helpful features in our camp life. By approaching the study of language from "a higher point of view," we were compelled to declare war on the withering curse of human society--gossip--which we brought with us from our homes and our churches. As we took stock to see where we stood, we were surprised at ourselves when on the blackboard we saw written many "covert insinuations," "sly innuendos," "meaningless phrases"

and "expletives" which had crept into our language, and which we discovered were being employed very frequently, though sometimes innocently, by most of us.

Already there is seen decided improvement, and we have determined that our influence shall not longer counteract the good work done for the young people and children in the class-room. Thus by organizing this class, a two-fold work is being accomplished. Firstly, we are learning to use our mother tongue correctly, and secondly, we are weeding out of our language those soul-destroying words and phrases, which lead us insidiously into that wicked thing called "gossip".

We as candidates for the 144,000, are encouraged, therefore, with the possibility of becoming saints without guile in our mouths. With this sweet prospect before us, why should not every Present Truth believer determine to overcome every besetment, and receive the "seal of God" and "reflect the image of Jesus fully?"

For the encouragement of both old and young, we quote the following:

"The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncouth speech. He should endeavor to use correct language. There is a large class who are careless in the way they speak, yet by careful, painstaking attention, these may become representatives of the truth. Every day they should make advancement. They should not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Common, cheap expressions should be replaced by sound, pure words. By constant watchfulness and earnest discipline, the Christian youth may keep his tongue from evil and his lips from speaking guile."--"Counsels to Teachers," p. 238

How Do You Stand On Your Test On "No. 8"

Readers of "The Symbolic Code," especially those who wrote the Poem No. 8, published in the March-April issue, are doubtless eagerly waiting to learn the results of the "Matriculatory Examination." Hence, the Code is herewith officially announcing all outstanding statistics.

There were two qualified papers selected by the

judges, as the best answers to the poem, one of which was written by Mrs. John Wilson and the other by Mr. Charles Grabill, Jr., both of California. Mrs. Wilson, besides giving her interpretation in prose, also submitted an answer in poetry. As the prose answers are virtually of equal merit, the editors of the Code decided to publish the poem which immediately follows this article.

As important, however, as is the interpretation of this examination poem, yet we have found some alarming and even more important facts concomitant to it.

The poem, in the first place, was designed primarily as a device to ascertain in a specific way; the zeal which God's people possess for the studying of the message; and in the second place, whether or not they have yet learned to follow specific orders; and thirdly, whether or not they are all eager to take part in all the activities called forth by the sealing message.

By means of the poem, "No. 8," the Code office has found that a large majority of Present Truth believers are woefully wanting. Whereas, in view of the nature of the message, all should immediately have been possessed of such a burning zeal to respond to this self-examination test as would soon have 'swamped the Code office with their papers; instead only about a hundred believers in all participated.

This great neglect on the part of so many to take advantage of all the opportunities offered them, tells the sad story that a large majority of the Code readers are yet victims of their old Laodicean passiveness, and their knowledge and zeal for the truth are still virtually at death's ebb.

Unless these inactive brethren quickly awake from their long, deep sleep, and arise and shine, they shall be amongst those virgins who start so late to buy oil for their lamps, that by the time they make their way back to their Lord's house, they are late for the marriage: the door is shut, and to their pitiful, desperate, wail, "Lord, Lord, open to us," there comes only the paralyzing retort, "Verily I say unto you, I know you not." (Matt. 25:11, 12.)

Poor, foolish virgins--left standing dumb-stricken and hopeless outside the marriage! What a price to pay for their "yet a little sleep, a little slumber, a little folding of the hands to sleep!" (Prov. 6:10.)

Brother, Sister, where are your faith and your works leading you--inside to the marriage, or outside to disappointment and destruction? Fearful thought! God forbid that it be the latter. May, each quickly take heed to his ways, and "watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:13.)

If from the results of the examination there is one lesson above another to be learned, perhaps it is that contained in the following remarkable fact: Out of all the participants, only about ten per cent followed explicitly all the thirteen specific rules governing manuscript! Such inability, carelessness, or indifference, in one way or another, in carrying out specific orders has been enacted over and over again by nearly all Present Truth believers.

Not until these careless brethren learn the lesson of strictly complying with all instructions, will they be numbered in the army with banners, going forth into all the world, conquering and to conquer.--"Prophets and Kings," p. 725.

What if Moses had not closely followed all the instructions in building the tabernacle? And what if the builders had not carefully complied with Moses' orders? Moreover, what would have happened to the temple of Solomon had the artificers failed to follow precisely the instructions given them? And what would have happened to the artificers themselves? Again, what were the results when Uzza, against God's express orders not to touch the ark, attempted to steady it? And what was the fate of Lot's wife when she ignored God's express command not to turn her gaze backwards upon the doomed city, Sodom?

And what think you, brother, sister, will happen for the same disregard of specific orders at this time when the event that is taking place is not that of the burning of a city, or the removing of an ark, but God's setting up of the kingdom, destroying the nations, and conquering the earth? Will God now look less frowningly upon such indifference, neglect, and carelessness than in former days, and be less exacting, less quick to punish, for it? Or, do you think it is true that "the times have changed," and "that we need not look for miracles and the marked manifestation of God's power as in former days;" do you, too, think that "He is too merciful to visit His people in judgment?"--"Testimonies for the Church," Vol. 5, p. 211.

Hear ye God's answer to these questions: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation." (Zeph. 1:12, 13)

Dear reader, are you one of the many that were settled on their lees when the test of "No. 8" came to prove whether or not these things have engrossed "the whole mind, the whole attention"?

Suppose a more important call should come to you, and you should fail to respond to it in all its requirements. Would you not find yourselves among those whose goods soon "shall become a booty" and their "houses a desolation"? Unless you act at once, it will be too late to acquire knowledge and zeal; and with the ignorant and the lukewarm you will perish in "the overflowing scourge." (Isa. 28:18.)

Awake! Brother, Sister, Awake! Prepare now in the time allowed you to come up to the help of the Lord against the mighty, and "whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10.)

Paul, in exhorting Timothy said:

"Wherefore I put thee in remembrance that

thou stir up the gift of God, which is in thee by the putting on of my hands.” (2 Tim. 1:6.) “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.” (2 Peter 1:12, 13.) These scriptures apply now just as verily as they did in Timothy’s time.

Note carefully God’s plea for you:

“As many as I love, I rebuke and chasten: be zealous therefore, and repent....He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 3:19, 22.)

Beloved, are we of those who, “having ears, hear... not”? or give we joyful heed to what the True Witness says? If we love the Lord, love the message, love the brethren, love our own souls, will we not give demonstration by neglecting nothing, and by quickly responding to everything, thus showing ourselves approved workmen that needeth not to be ashamed, rightly dividing the word of truth, thus fitting, ourselves for the great work of God?

Answer To Poem, “No. 8”

*My weary soul was half asleep
Exhausted, faint from study deep;
Because I found the truth I’d known
Was with satanic fables sown.
But as I searched the Word of God,
I found light in the Shepherd’s Rod.
I there beheld the Spirit’s toil,
The “Stick” and “Tree” and “Bowl of Oil.”
For light comes from this bowl alone;
God’s Spirit makes the message known.
Oh, message fair, thou art sublime,
God always sends His truth on time!*

*Awake! my soul, the hour is late--
I quickly now swing wide my gate.
I am so glad I heard the call
That’s sounding now to one and all;
This number eight I will receive.
God help me that I may believe
The truth you bring from “Sheep” and “Kine,”
And help me Loud to keep in line;
I’ll gladly fast on truths so rare,
Lest God should make my table bare;
In place of husks, I’ll “Butter” eat;
Instead of chaff, take “Honey” sweet.*

*Yes, I behold the “mystic sev’n.”
The clock whose hand points to elev’n
Tells us that now the hour is here
When God in judgment shall appear
To judge us from the books above.
Weep not! Behold the Lion of
The tribe of Judah, who prevailed,
And myst’ries of the seals unveiled.*

*The “Hands” and “Sticks” the story tell
Of those who will in Canaan dwell.
If we will search the precious “Scroll,”
God’s plans to us it will unroll.*

*The “Stars” are all the tribes complete--
The saints who never will retreat:
Though fierce the battle rages on,
They fight for souls till hope is gone,
And when their work on earth is done,
And they eternal life have won,
They’ll stand upon the “Sea of Glass”
With joy that nothing can surpass.
To those who will this light behold,
The richest truths will yet unfold.
Anoint my eyes that I may see,
And with Thy “Robe,” Christ, cover me.*

*A faithful “Horse” I want to be,
And spread afar Salvation free,
A heav’nly angel as my guide,
I have no other goal beside,
But forth to go men’s souls to save,
With many million “horses” brave.
The “Rod” it is a symbol true
Of this great work we have to do.
As shepherds catch the sheep with it.
So must we snatch them from hell’s pit.
We’ll snatch them from the fire like brands
And thus fulfill the Lord’s commands.*

*I will digest the Symbol’ Code,
Make Present Truth my lone abode.
I’ll gather up the fragments too,
I’ll do what e’re God bids me do.
Yes, I this “Woman” do behold,
Whose seed must be as pure as gold.
‘Tis God’s true church in every age;
‘Tis all the faithful who engage
In his great plan of saving souls
Instead of money-raising goals.
O Lord, just this one thing I plead,
Make me one of this “Woman’s” seed.*

*I dare not loose my Golden crown,
And by God’s horsemen be trod down.
Then with the wicked be in hell,
When I could with the faithful dwell.
So very sad would be my fate,
Should I neglect Salvation great;
Fail to obey I can’t afford;
And fall by His appointed sword.
And there remain a thousand years,
But to awake with bitter tears;
To be one hundred years a slave,
And then, alas, a fi’ry grave.*

*Now when the locust come to see
If vict’rys seal doth rest on me:
May I be with the faithful few
Who sigh and cry for wrongs they do*

*Let me not feel the scorpions sting,
But may I too some trophies bring.
I will by Grace obey my God:
Believe the message of the "Rod,"
So I'll with Christ in "Glory" reign,
And through the ages praise His Name.
I'll quickly, board train "number eight,"
And take no chance on being late.*

(Mrs. John E. Wilson)

"But the Wise Shall Understand"

(Dan. 12:10)

*"O Soul! Awake! Swing wide thy, gate!--
The King! He brings, in 'No. 8,'
More butter from His kine and sheep;
Yea, honey too! O Soul, why sleep!
Arouse thee from thy deathly swoon,
And of the Holy Spirit's boon--
The rare, the fine, the large, the stern delight--
Let feast thy sicklied appetite!--
Behold: The 'Hands,' the 'Sticks,' the 'Scroll,'
The 'Stars' the 'Lion,' 'Hour,' and 'Rod'--
The mystic 'Seven' that unroll
The crowning work on earth of God!"*

*O Brother, Sister, far and nigh,
O ye who truly sigh and cry
And rightly do these lines construe,
Here's honey more for each of you:*

As down through the ages the followers of Christ have awe-inspiredly made their way along the glory-bathed corridors of God's great portrait gallery, the Bible, filling their thirsting souls with the resplendence of its collection supreme, therein permanently exhibited, they have come at last to the gallery's end--the Revelation--finding the crowning interest, thrill, and inspiration in the climatic pieces hanging there especially in the sublime picture of the Lamb, standing on Mt. Zion," and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." Yet never before today has this matchless portrayal given up the mystery of its ever-challenging theme.

Hence, if this glorious pictorial representation, portraying the grand finale of the plan of salvation, which none but the Master Artist, Himself, could do, has thus ceaselessly challenged and inspired time's reverential thousands to whom its truth must needs then have remained the better part a mystery, what dynamic inspiration, then, yea, and exulting, holy, transporting joy, should it afford us, "the elect of God," who are now privileged to behold the Divine Hand gradually drawing away the veil of mystery, and thus identifying us as that immortal company--the 144,000, the ineffable privilege

of being one of which has ever been the hopeless wish of the Christian!

Elder James White, standing in rapt and reverent gaze before this majestic canvas, bathed in the dawning light of 1844, exclaimed in notes of pure ecstasy: "O, Glory! Hallelujah! my poor heart is set on fire for the kingdom, while I dwell on this sweet prospect, before the true believer. If we 'hold fast' but a few days more, the dark shades of night will vanish before the glory of the preparatory scenes of the coming of the Son of man." "A Word to the Little Flock," p. 8.

If the dim rays of the light of 1844 could create such a rapturous, soul-stirring prospect before the interested beholder, ought not the blazing rays of light, now flooding this scene of scenes, create before us a prospect of such transcendent sublimity as to lift us completely out of self, and fire our hearts with a sanctified zeal such as man or angel has never before seen?

As thrilled to the depths of our souls, we stand meditating the glorious scene before us, we reassuringly ask ourselves if this be the picture of "the King, the Lord of hosts," and the subjects of His kingdom? And in answering chord speaks the Spirit of Prophecy:

"Who are the subjects of the kingdom of God?-- All those who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him Who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in co-partnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth."-- "Testimonies to Ministers," p. 422.

Behold the "elect of God", once "the despised remnant," now "clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A 'fair mitre' is set upon their heads. They are to be as kings and priest unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man

can learn save the hundred and forty and four thousand, which were redeemed from the earth ‘These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.’” (“Testimonies for the Church,” Volume 5, pp. 475, 476.)

“In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God; as the angel of the Lord before them. (Zech. 12:8.)

O ye “elect of God,” if ye long to be “men wondered at,” then “lay hold the divine assurances of God’s word” that ye will be “a great people; [of which] there hath not been ever the like, neither shall be any more after it, even, to the years of many generations.”

“Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate, their gain unto the Lord, and their substance unto the Lord of the whole earth.” (Mic. 4:13.)

“Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.” (Jer. 51:20.)

Do ye long to become perfect “even as your Father in Heaven is perfect,” and to grasp the most “glorious of truths to come before the people of God”? And do ye long to go, danger-free, to and fro over the face of God’s earth? Keep, then, in the harness with the, bay horses, for “the bay...walked to and fro through the earth.” (Zech. 6:7.)

“And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:8 through 10.)

“And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth and will make them to lie down safely.” (Hos. 2:18.) And O, ye followers of the Lamb, if your hearts cry out that ye might be priests of the most high God, and bring many precious souls to a saving knowledge of the truth, ye shall receive the seal of God, escape the slaughter, and hear Him say to you:

“Ye are a chosen generation, a royal Priesthood, an

holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvelous light.” (1 Peter 2:9.)

And ye “shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.” (Isa. 66:20.)

Clean Up Brother! Clean Up Sister! Lest Ye Never Go Home.

“We need the faith of Abraham in our churches today, to lighten the darkness that gathers around them, shutting out the sweet sunlight of God’s love and dwarfing spiritual growth...Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing. But He requires of us an entire Surrender of the faculties. The mind and heart, the whole being, must be given to Him, or we fall short of becoming true Christians.”--“Testimonies for the Church.” Vol. 4, p. 145.

“God requires prompt and unquestioning obedience of His law; but men are asleep, or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, ‘Ye shall not surely die.’ Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.”—Testimonies for the church. Vol.4 , p. 146.

“We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts; unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God’s Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.” Testimonies for the church. Vol. 4., p. 147.

“Long has the Lord borne with His people. He has forgiven their wanderings, ‘and.. waited for them to give Him room in their hearts; but false ideas, jealousy, and distrust have crowded Him out.”—Testimonies for the church, vol. 4.p. 155.

“Many who, like ancient Israel, profess to keep God’s commandments, have hearts of unbe-

lief while outwardly observing the statutes of God. Although favored with great light and precious privileges, they will nevertheless lose the heavenly Canaan that God has promised them as the reward of their obedience.

“As a people we lack faith. In these days few would follow the directions given through God’s chosen servant as obediently as did the armies of Israel at the taking of Jericho. The Captain of the Lord’s host did not reveal Himself to all the congregation. He communicated only with Joshua, who related the story of this interview to the Hebrews. It rested with them to believe or to doubt the words of Joshua, to follow the commands given by him in the name of the Captain of the Lord’s host, or to rebel against his directions and deny his authority.” Testimonies for the church, vol. 4. p. 162.

“God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf that they have no more strength. He will help His believing children in every emergency, if they will place their entire confidence in Him and implicitly obey Him.” Testimonies for the church. Vol. 4, p. 163.

“Many who profess our faith are in this position: They are weak and powerless because they trust in their own strength. God works mightily for a faithful people, who obey His word without questioning or doubt. The Majesty of Heaven, with His army of angels, leveled the walls of Jericho without human aid. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up self and the desire to work after their own plans, let them humbly submit to the divine will, and God will revive their strength and bring freedom and victory to His children.” Testimonies for the church. Vol. 4., p. 164.

God “is our Creator and commander, infinite in power and terrible in judgment. In mercy He employs a variety of means to bring them to see and repent of their sins. If they will continue to disregard the reproofs He sends them, and act contrary to His declared will, ruin must follow; for God’s people are kept in prosperity only by His mercy, through the care of His heavenly messengers. He will not uphold and guard a people who disregard His counsel and despise His reproofs.” .”--”Testimonies for the Church.’ Vol. 4, p.176.

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by Testimonies of His Spirit. There was never a time when God instructed His People more earnestly than He instructs them now concerning His will, and the course that He would have them pursue. But will they profit by His teachings? Will they receive His reproofs and heed His warnings? God will accept of no partial

obedience; He will sanction no compromise with self.” .”--”Testimonies for the Church.’ Vol. 4, p. 148.

“Yet He defers His chastisement, to give them one more opportunity to repent and avert the retribution for their sin. Through His chosen prophet, He now sends them a clear and positive, warning, and lays before them the only course by which they can escape the punishment which they deserve. This is a full repentance of their sin, and a turning from the evil of their ways;”-- .”--”Testimonies for the Church.’ Vol. 4, pp. 165, 166.

“A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God’s people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity.”-- .”--”Testimonies for the Church.’ Vol. 4, pp. 166, 167.

In the light of the awful warnings here sounded, let every Shepherds Rod believer gather up without delay “the corrections” given “from time to time” in “The Symbolic Code,” which “positively demands that the heralds of ‘the great and dreadful day of the Lord,’ who are under its jurisdiction, must strictly comply with all requirements, instruction, and advice which it bears to them from time to time, adding nothing to or subtracting nothing from the message. It will not countenance those who ignore its divine authority.”

Studiously and prayerfully reread the following passages found in “The Symbolic Code”

- Vol. 1, No. 8, p. 1, Par. 5
- Vol. 1, No. 4, p. 1, Pars. 4-6
- Vol. 1, No. 17, p. 6, Pars. 1-4
- Vol. 1, No. 17, p. 7, Last Par., First sentence
- Vol. 1, No. 17, p. 8, Par. 7
- Vol. 1, No. 17, p. 9, Pars. 3-5
- Vol. 2, Nos. 3, 4, p. 13, Col. 2, Par. 1
- Vol. 1, No. 15, p. 2, Pars. 3, 4
- Vol. 1, No. 16, p. 7, Last Par. to top of p. 8, and Pars. 2-5 on p. 8
- Vol. 1, No. 16, p. 5, Pars. 7, 8
- Vol. 2, No. 11; Complete article “Take Heed Lest Ye Fall”
- Vol. 1, No. 15, p. 4, Par. 3
- Vol. 1, No. 15, p. 2, Pars. 7-9, and all p. 3
- Vol. 1, No. 15, p. 1, Pars. 5, 6
- Vol. 1, No. 13, p. 9, Pars. 8, 9.

In the fear of the Lord, carefully restudy these passages, and quickly, without a moment’s delay, make all required reform, for the messages in the Code are your final warnings.

Clean up, brother! Clean up, sister! Lest your convictions “be wrung from your grasp” (“Testi-

monies for the Church," Vol. 6, p. 401), and you never go home.

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we

should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:1 through 3.)

Shifting Of Responsibility

With the call of Moses to lead God's people out of Egyptian bondage, came a responsibility hitherto unknown to man, yet God, who extended the call, also made ample provision that His servant need have no fear of failure. And the tremendous undertaking and most solemn responsibility being first placed upon Moses, and then upon those who followed him, exemplified that this it must be now.

Joshua left such lasting impressions upon the children of Israel that the record tells us: "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua." (Josh. 24:31.) But soon thereafter this highly honored people forgot God, and became idol worshippers.

When all the twelve tribes rejected the Son of God, then to retain the governmental number of Jehovah, the responsibilities shifted to twelve apostles. But apostasy did not cease with the Old Testament church. Paul, who filled the place which Judas left, recognized that the "mystery of iniquity" was at work even in his day. Not long after the death of the last of the twelve, the one-time pure church was well on her way to the "wilderness" (heathenism), where she remained "in sackcloth and ashes" for more than a thousand years.

A herculean task indeed it was to bring the beloved church of God out from under the rubbish of tradition which had been accumulating ever since her members had, in search of "light," turned away from God, and begun to receive uninspired explanations of the Scriptures, and to punish those who dared oppose the doctrines which they themselves had privately established, and this they continued up to the time that the deadly blow struck her captors and set her at liberty to choose her own doctrines. Of this event, Luther writes: "I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God's word: I preached and wrote--this was all I did. And yet while I was asleep,...the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing; the Word alone did all."--"The Great Controversy," p. 190.

The church, ever since emerging from her long sojourn in the wilderness, has not been able at once to shake from herself all the dirt--heathen customs--upon her, nor as yet to comprehend the whole truth, although the reformers were very zealous to restore the principles

of the early church. Consequently, it has taken many years to recover the down-trodden doctrines, such as Righteousness by Faith, the Holy Spirit, Free Grace, Baptism by Immersion, etc. Moreover, after the death of each reformer, the churches which they founded, fell into the hands of foolish shepherds who were reaching out after numbers rather than after real converts. Thus as they flooded the churches with worldlings, they caused her to backslide after each forward step, with the consequence that the Lord has had to shift the responsibilities from the old leadership to a new one in each call of reformation.

Early in the nineteenth century, the Lord called a humble farmer, William Miller, with a message to all Christendom, which startled the whole world, so that he became the one man who bore the responsibility of leading God's people, and brought to a partial fulfillment the first part of the parable of the Ten Virgins, recorded in Matt. 25, besides giving to the world a line of prophecy preparatory to the judgment-hour message.

When the hand of the clock of time pointed to "the hour of His judgment," a new leadership arose, and the responsibility shifted from popular Christendom to the disappointed but faithful handful of Advent believers who had heard and heeded the mighty preaching of William Miller.

Among those whose hearts were thrilled with the thought of a soon-coming Saviour was Ellen Gould Harman, upon whom was laid the prophetic gift, and whose writings made the seventh, and last, of the symbolic churches of Revelation Two and Three.

She, like those who led out in the reformatory movements before her time, passed through many trying experiences, all of which came from within the church. Thus the Seventh-day Adventist Church, like those which have gone before, has more to fear from her own exalted ministry, than from "offshoots."

It is written that the Advent movement is similar to the Exodus movement, and that it is "re-peating the history of that people," and that the whole "church has turned back from following Christ her Leader, and is steadily retreating toward Egypt!" And that "the faithful city is become an harlot;" and that "My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed."

See, "Testimonies for the Church," Vol. 5, p. 217; Vol. 8, p. 250; Vol. 5, p. 211.

No true, loyal Seventh-day Adventist whose eyes are opened to the condition of the church, and who reads these startling statements concerning her sad fate can but weep, yea, even "sigh and cry for all the abominations that be done in the midst" of her. If we Present truth believers really believe what we profess, we will actually "Cry aloud, and spare not." We will hasten to our brethren who are so engrossed with the machinery of the church, and plead earnestly with them to listen to the voice of mercy which is being sounded now in the "eleventh hour call."

This great reformatory movement among God's people, being in prophecy ("Testimonies for the Church," Vol. 9, p. 126), the fact comes very plain that if our brethren should copy the mistakes of the Jewish leaders, of the Catholic priests, and of the Protestant ministry, God will shift the responsibilities from them as He did from the above mentioned leaders. Yea, the coming of this sad experience was foreseen even in the days of Ezekiel and Zechariah the prophets, and most recently by the "Spirit of Prophecy." See Ezek. 4; Zech. 6; "Testimonies for the Church," Vol. 5, pp. 80, 81.

"The first note of the warning fell into the hands of our leading brethren at the 1930 General Conference, when in the hands of thirty members of the General Conference Committee was placed the manuscript of Volume One of "The Shepherd's Rod." Since that time another volume has been written, besides several tracts, all bearing on the subject, proving the facts therein from many angles by the use of the Bible and writings of Sister White, which show clearly that the "angel of the church of the Laodiceans," is a representation of

the S.D.A. ministry, and that they are "poor, blind, and naked." Therefore, let all hear God's merciful plea: "Buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with, eyesalve, that thou mayest see." (Rev. 3:18.)

It is plainly written that the church will not always remain in her present, shameful condition; that if the shepherd's become untrue, the Lord will "take charge of the flock Himself;" and that "those who have rendered supreme homage to 'science falsely so-called' would not be the leaders then;" that "the Lord has faithful servants, who in the shaking, testing time will be disclosed to view." ("Testimonies for the Church," Vol. 5, p. 80.) Let us never forget that God is to "take the reins in His Own hands," and that "the class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God."-- Testimonies for the Church," Vol. 5, p. 211.)

We as members of Mt. Carmel Center are greatly honored to carry this reformatory message to the Seventh-day Adventist church of which we ourselves are a part, and as this responsibility has fallen upon us, we should bear in mind that we, as those before us, are in great danger of losing out.

We do well, then, to walk softly before the Lord, and never to be found boasting of what we have done, or forgetful that "the final movements will be rapid ones," lest our responsibilities also be shifted to others whom God may choose. Let us "talk less and pray more," knowing that "talk is cheap" and that "prayer changes things."

To My Brethren In The Ministry

As I sit here in the presence of my Maker, meditating and praying over what I might do to help the very men with whom I have been the most intimately associated in labor during the past three decades, the thought comes to me that I should address an open letter to my brethren in the S.D.A. Ministry, stating frankly my convictions regarding what clearly appears to me to be my plain duty to my fellow workers in the cause of present truth.

First, as an evidence of how lightly we sometimes carry our burdens, I would bring to your attention the following incident.

While being entertained in the home of one of our Union Conference Presidents about three years ago, I asked him this question: "Elder -----, what would you do if you believed with all your heart that the Lord has given you a message for the Seventh-day Adventist

Church, and that the destiny of the church depended on the acceptance. or rejection of said message; and that your own soul's salvation depended upon your faithfulness in proclaiming it?" The answer of this brother was, "I do not know." I replied: "The difference between you and me is that I do know, and that is why I am giving my life to the proclamation of this unpopular message of "The Shepherd's Rod," which is none other than the Message of the True Witness to the church of the Laodiceans.--"Testimonies for the Church," Vol. 3, p. 253.

O, but that I had the voice of an angel, and the power of Him Who wept over Jerusalem, when her rulers were about to imbrue their hands in His precious blood, I would, at this crucial hour, raise my voice like thunder and let it resound everywhere for the sake of my dear brethren-

ren in the ministry, who are about to reject the Lord's message and cause Him to say against them: "they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy," and then command His angels who hold the slaughter weapons in their hands, to "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house."

I know, my brethren, that you will not believe my words, except they be to exalt you in your position; but for your soul's salvation hear the words of the one whom ye believe to be God's spokesman to the church:

"We are repeating the history of that people." "We have wandered away from the old landmarks." "Said the angel, 'Ye have done worse than they.'" "The church has turned back from following Christ her leader, and is steadily retreating toward Egypt." "As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, Pharisaical pride and apostasy."--"Testimonies for the Church," Vol. 5, p. 160; Vol. 1, p. 129; Vol. 5, p. 72.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time....God would have His people in these days review, with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."--"Patriarchs and Prophets," p. 293.

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hos. 12:13.)

"The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them."--"Testimonies for the Church," Vol. 5, p. 94.

The call to ancient Israel was a call to come out of Egypt and into the promised Canaan. The call to modern Israel is a call to come out of Anti-typical Egypt and into the heavenly Canaan.

"God had made it their privilege and their duty to enter the land at the time of His appointment; but through their willful neglect that permission had been withdrawn."--"Patriarchs and Prophets," p. 392.

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people

But 'they could not enter in because of unbelief'In

like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."--"The Great Controversy," p. 458.

"We may have to remain here in this world, because insubordination, many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin."--Unpublished Testimonies, Dec. 7, 1901.

As one of the most sad and outstanding experiences of the Exodus movement took place just on the border of the promised Canaan because of unbelief and rebellion, likewise the same thing happened in the Advent movement, when the leaders rejected the message of 1888, of which Inspiration says:

"The Lord in His mercy sent a most precious message to His people through Elders Waggoner and Jones."--"Testimonies to Ministers," p. 91.

"God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections. ...The scenes which took place at that meeting made the God of heaven ashamed to call those who took part in them His brethren. All this the heavenly watcher noticed, and it was written in the book of God's remembrance."--Special Testimonies to "Review and Herald" Office, pp. 16, 17. 1896.

Says Elder Taylor G. Bunch in his booklet: "Just as Israel 'murmured in their tents' and criticized God's chosen leader who was endeavoring to lead them into the promised land, so modern Israel reenacted those scenes at Minneapolis in 1888....It must have been as terrible in the sight of the Lord as the rebellion at Kadesh-barnea, for it resulted in the same punishment, a turning back into the wilderness."--"Forty Years in the Wilderness," p. 15.

"I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God."--"Testimonies for the Church," Vol. 5, p. 217.

"You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful workers of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes."--"Testimonies for the Church," Vol. 5, pp. 75, 76.

"Because they failed of fulfilling God's purpose, the children of Israel were set 'aside.'"--"Christ's Object Lessons," p. 304, par. 3.

If we fail to repent, will we not in like manner be rejected?

“The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity.”--”Testimonies to Ministers,” p. 450. “Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with....Cleanse the camp, for there is an accursed thing in it.”--”Testimonies to Ministers,” pp. 427, 428.

“In these days he has instituted no new plan to preserve the purity of his people. As of old, he entreats the erring ones who profess his name to repent and turn from their evil ways. Now, as then, by the mouth of His chosen servants He predicts the dangers before them. He sounds the note of warning, and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time has the same temptations to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment.”--”Testimonies for the Church,” Vol. 4, p. 165.

These plain, positive, startling, and denunciatory statements need no comment, for they clearly show that we as Seventh-day Adventists, who have always claimed to be the anti-type of ancient Israel, are not only “repeating the history of that people,” but also are actually “worse than they.” Knowing these things, how then can I be silent, while I behold my dear brethren in the ministry plunging deeper and deeper into the bottomless pit by the course they pursue? Brethren, you are making your decision foolishly, unadvisedly, and even ignorantly. Just because you have heard some one who misrepresents “The Shepherd’s Rod,” say that “it is all error,” “just one of the offshoots,” ought not to be any more convincing to you than are the falsehoods you have long heard about Sabbath keepers.

“The mind that depends upon the judgment of others is certain, sooner or later, to be misled.”--”Education,” p. 231.

My brethren, “God will not condemn any at the Judgment because they honestly believed a lie, or conscientiously cherished error; but it will be because they neglected the opportunities of making themselves acquainted with truth.”--”Testimonies to Ministers,” p. 437.

A General Conference man, and one for whom I have profound respect, because of our most pleasant associations and labors together, stated to me recently that he kept himself so desperately busy with the task

assigned him to do that he had no time to investigate what he termed “offshoot movements,” such as he thought “The Shepherd’s Rod” to be. But how can one console one’s self with such a thought in the light of the following admonition:

“When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness.”--”Testimonies on Sabbath School Work,” p. 60.

Only recently, while renewing my acquaintance with another brother, who was connected with the General Conference, and who is now in one of the Division fields, a certain statement I made elicited from him the words: “I am going to the New Jerusalem, but I am going with the gang.” My reply to him was that I expected to go to the City of God also, but that I did not plan to go with the “gang,” for I did not believe the gang would ever reach the gates before they swing shut. Of course what this dear brother meant was that he is going with the majority of the ministers, trusting implicitly in the idea that the only safe course for any Seventh-day Adventist minister to take is to follow the crowd. But will it pay? If there were no record made of the experience of God’s people in the past, and no warning sent to those who live now, I might look with more favor upon this brother’s seeming credulity. But how can I, after reading the following startling statement from the pen of Inspiration?--

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to ‘science falsely so-called’ will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged.”--”Testimonies for the Church,” Vol. 5, p. 80.

These clear statements reveal the sad fact that we are actually traveling over the same road, failing on the same points, as did our type, which will as verily doom us as it did them. These statements also reveal that “few great men will be engaged” in this last work. But since God is no respecter of persons, has He not made ample provision for us to do as did the repentant Nin-

evites, if we will but humble our hearts in “sackcloth and ashes?” Oh, my dear brethren, let us acknowledge our sins, and thus defeat the prophecy of doom against us!

In closing this letter to my brethren in the ministry, I will ask this question: If “The Shepherd’s Rod” series of books and tracts is actually a “mass of unrelated facts, and the product of a mind filled with wild vagaries, and fanciful interpretations of Scriptures,” why does not some clear-minded man of the General Conference, write out a brief refutation of this “rank error,” and a better explanation of the Scriptures, and place it in the hands of the people?

Does not this failure seem strange, especially in the light of all that is said by many of the local and union conference officials about “The Shepherd’s Rod’s,” being all error, though they cannot honestly refute a single part of it, and are, at the same time, even teaching as much of it as they can without acknowledging it? It ought not to be a very hard task to show to the laity at least a few of the many errors in these books which one of the highest officials of the General Conference recently admitted to me, in a letter, are giving many of our brethren a deep concern.” They have never found it difficult to refute the erroneous teaching of the Sunday-Sabbath, or the false idea about the state of the dead, etc., and will travel miles for a debate on these subjects. But why will they not discuss with us the doctrines of “The Shepherd’s Rod”?

“We are on dangerous ground when we cannot meet together like Christians and courteously examine a controverted point. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs are not fit to teach in any department of God’s cause. How can the Truth be laid out before our people that they will every one arouse from the lethargy which is upon them? How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures?

“It is a fact that we have the Truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send and say: ‘Really, we cannot see that we need any more light than the old Truth which we have hitherto received, and in which we are settled.’ While we hold to our position the Testimony of the True Witness applies to our cases its rebuke. Christ looks mournfully upon His professed people who feel rich and increased in knowledge of the Truth, and who are yet destitute of the Truth in life and character, and unconscious of their destitute condition. Discernment seems to have departed, and they have no power to discriminate between the light which God sent them,

and the darkness which comes from the enemy of their souls. The people of God, have educated themselves in such a way that they have come to look to those in position of trust as guardians of Truth, and places MEN where God should be. They have lain their burdens upon human counsels and they have received accordingly; for God removes His wisdom from men who are looked upon as God.”--“Review and Herald,” Aug. 7, 1894.

It is our humble opinion that most of these General Conference men have innocently branded “The Shepherd’s Rod” as one of the many offshoots, without taking time to investigate it for themselves, hoping that it would, like all those before it, come to nought.

And now, my brethren, in view of the fact that you will be compelled sooner or later officially to reject the message of “The Shepherd’s Rod” if you do not accept it, my earnest appeal to you is that you make sure that you are not as verily staining your hands in the blood of Christ, as did the Jewish Church, of whom you profess to be the antitype, and are thus not “crucifying” Him “afresh and putting Him to an open shame,” by rejecting His truth.

E.T. WILSON

IMPORTANT NOTICE.

“As a Mother of a higher order,” “Mt. Carmel by divine command, assumes all the responsibility for the children’s welfare...It is more imperative now than ever before that Present Truth parents place their children in the school at Mt. Carmel, which God has provided if they desire to see them saved....

“O, before it is forever too late, may the Spirit of God, with mighty force, send home to the hearts of parents, these fearful facts that they may quickly arouse from their long stupor, and fight for the lives of their children by placing them where God can save them!”--“The Symbolic Code,” Vol 3, Nos. 3 through 5, pages 9 through 11.

In obedience to these mandatory words, many parents have sought to enroll their children in school at Mt. Carmel; but in a number of cases, the parents have been unable financially to maintain their children here in school and, therefore, “Mother” Mt. Carmel has opened her arms, and has adopted them as her own, thus enabling both parent and child to meet God’s requirements and to receive His blessings for them.

But how is Mt. Carmel to shoulder this added responsibility and burden? From what source shall she obtain the means necessary to provide food, shelter, and clothing for these newly added children? “It is not,” we are told, “the plan of God to rain down means from heaven in order that His cause may be sustained.”--“Testimonies

for the Church,” Vol. 2, p. 600. From where, then, are these means to come to provide for these needy children; and save “Mother” the pain of having to return them to their former homes?

The answer is all too self-evident: The means to sustain these worthy children here in school, and to save them from the destruction that is to fall upon the world, must come in free-will offerings from all Present Truth believers.

“Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule.”—Testimonies for the church, Vol. 3, p. 411.

“There must be an awaking among us as a people upon this matter. There are but few men who feel conscience-stricken if they neglect their duty of beneficence... We must have new and deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled.”-- Testimonies for the church, Vol. 4, p. 468.

“If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold.”-- Testimonies for the church, p. 474.

“There are but few who invest in God’s cause in proportion to their means.”-- Testimonies for the church, Vol. 3, p. 398. “Those who are truly converted are called to do a work that requires money and consecration.”-- Testimonies for the church, Vol. 6, p. 447.

“If the hearts of God’s people were filled with love for Christ; if every church member were thoroughly imbued with the Spirit of self-sacrifice; if all manifested a thorough earnestness, there would be no lack of funds... Our resources would be multiplied.”-- Testimonies for the church, Vol. 6, p. 450.

“The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of goods throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God’s principle of benevolence,--consent in all things to obey the leadings of His Holy Spirit,”-- Testimonies for the church, Vol. 7, p. 146. (Carefully reread “The Symbolic Code,” Vol. 2, No. 10, pages 8 through 12.)

Failing to contribute toward the saving of the children, present truth believers will be guilty not only of robbing God, but also of murdering their children. These facts were made plain to all in the past issues of the Code. But who has taken heed?

“Many are too poor to obtain, without assistance, the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such....

“If there are some who should have the benefit of the school but who cannot pay full price for their tuition, let the churches show their liberality by helping them....”-- “Testimonies for the Church,” Vol. 6, p. 213.

“Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted.”-- Testimonies for the church, vol. 6, p. 217.

“The selfish love of ‘me and mine,’ keeps many from doing their duty to others. Do they think that all the work they have to do is for themselves and their own children? ‘Inasmuch,’ says Christ, ‘as ye did it not to one of the least of these ye did it not to me.’ Are your own children of more value in the sight of God than the children of your neighbors? God is no respecter of persons. We are to do all we can to save souls.”-- Testimonies for the church, Vol. 4, p. 423.

“Every man and woman in our ranks, whether a parent or not, ought to be intensely interested in the Lord’s vineyard.... Those who are not directly connected with the school can help to make it a blessing by giving it their hearts’ support. “Counsels to Teachers,” p. 210.

“The wants of the cause will continually increase as we near the close of time.... We are not coming up to our privilege in this matter. All schools among us will soon be closed up.”-- “Testimonies for the church,” Vol. 5, p. 156.

Because of this great neglect on the part of Present Truth believers, Mt. Carmel Academy has already closed her doors to all who are not already in school here, and unless all Present Tenth believers quickly awake to the fact that God demands them to rally to the aid of the school, the Academy may soon have to send home even the children who are now in school. Will you Brother, will you Sister, help save the children, or will you have them perish in “the general ruin,” all because of “the selfish love of ‘me and mine’?” To those who fail to come up to the help of the Lord, will Christ say; “Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment.”

Let every reader of the Code reread his March-April 1937 issue, especially page nine, and in the fear of God whole-heartedly comply with all its requirements.

It has been found not only that those parents who have agreed that Mt. Carmel carry their children’s expenses, and those believers that have no children here, have utterly failed of doing their part, but also that those who have agreed to carry their own children’s expenses, are months in the arrears in their pledges.

However, means for the care of Mt. Carmel’s children is not the only burden that must be carried and supported by voluntary offerings.’ Our free literature fund together with the building and upkeep expenses of the camp, require a greater amount of means than merely a “ten per-

cent"--tithe-income. But--apalling fact!--our offering records show an average of but two percent of the "increase" among Present Truth believers! What a neglect!

We have been accused, directly and indirectly, by a large number of Present Truth believers, of using the tithe where it should not be used, although they know nothing about it, and at the same time are contributing practically nothing toward the support of the various branches of the work which should be supported by offering instead of by the tithe!

Had we waited for the tithe and offerings from the field to help, start, or to maintain the message in general, or even any one of the departments here, they would have never started nor kept on going. But we thank God for making it possible for us to go on uninterruptedly with the work.

Awake! Brother, Sister, Awake! Do your part, lest the light that is now in you become darkness, and you find yourselves where "there shall be weeping and gnashing of teeth."

There are parents who could help to relieve the situation, but they would rather buy even some useless things for their children rather than pay, or help pay, their expenses, and thus make it possible for the school to carry on its work without interruption.

Just such selfish love of "me and mine," is creating an evil which Mt. Carmel can no longer countenance, and unless it is at once stamped out, the parents who thus indulge their children at the expense of the institution, and the children themselves who are consequently made proud and boastful, will not only find themselves out of the kingdom, but also causing the children who are not thus indulged, to lose out; for while those who possess more, become proud and boastful, those who possess less, become jealous and envious--evils that will keep any one out of the kingdom.

Hence, be it known to all that Mt. Carmel will no longer tolerate this great sin. Therefore, anything sent here, by anyone, and to anyone, will be given to those children who need it most except it be sent by the sanction of Mt. Carmel school Board. In other words, all articles received without the sanction of the Board will be placed in common store, and will be equally distributed among the students.

Furthermore, Mt. Carmel will labor hard and do all possible to convert the children inside a certain period of time. Then those who are of age and who fail to be thus converted to the Lord, Mt. Carmel must, to her sorrow, return home.

We have neither time nor means to waste on those

who are preparing themselves for the world's work instead of for the Lord's.

Still further, if the children who will not be fitted for the kingdom should receive their education here, they would be unfitted for the world's work. Therefore, they had better make the best of the situation by receiving either a training at Mt. Carmel for Mt. Carmel's work, or a training in the world for the world's work.

NOTICE NO. 1.

Because of the steady increase in mail, the Code Department requests that all questions sent in, be listed on a sheet of paper entirely separate from the body of the letter, so that the work here in the office may be facilitated.

NOTICE NO. 2.

As winter has come to Mt. Carmel, and as her inhabitants are increased, she finds herself short of bedding, and will, therefore, gratefully receive freewill offerings toward this need.

NOTICE NO. 3.

As one of the laws of life is that there shall be no improvement, no progress, no growth, except at some cost, at some premium, to something or someone, one, therefore, could little expect that the vital and salutary change, which 1938 has brought in the fiscal economy of Mt. Carmel, would come without its price. The price which the General Office must pay for this Purchase of Progress, in addition to the growth of the work itself, is a large increase in bookkeeping and general work--a large additional draft upon the time and strength of the office workers.

Therefore, as the benefits of the new system accrue to the work and workers at large, the General Office is asking all believers to share the costs of this heavy bill by giving the most religious regard to the following important instruction:

Except when private, make out all checks, money orders, etc., to the General Office at Mt. Carmel--NOT to The Universal Publishing Assn., OR to some person as heretofore. Plainly state the fund to which you wish to have your remittance credited. The Universal Publishing Assn. is, now, just one of the many departments of Mt. Carmel.

If all will faithfully cooperate to carry out the foregoing instruction, then they will be helping the machinery of the Lord's work to run like the "wheel within a wheel," which smooth running condition is indispensable to the success of the message.